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GURUKULA SAMACHAR.

Edited by Professor RAMA DEVA.

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THE Vedic Magazine

सर्वेषामेव दानानां ब्रह्मदानं विशिष्यते । (मनु०)

"Of all gifts that of Divine knowledge is the highest and the noblest." *Manu.*

VOL. V. } SHRAVAN 1968. { No. 2.

Eugenics: the ennoblement of mankind.

II

Anthropology

In its widest sense Anthropology embraces within itself most extensive departments of science, for it is concerned with the study of mankind. It is very difficult, if not impossible clearly to delimit Anthropology from allied sciences like Ethnology, Sociology, Geology and even Theology and Comparative Religion. We shall only discuss here matters relating to the origin and distribution of races. The historic development of culture they have respectively undergone will demand our attention in as much as it will explain the Eugenic principles that have been guiding them. Most important of all is the consideration of marriage as an institution, for the whole question of race propagation is inseparably connected with it.

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Classification of Races.

The classification of mankind into a number of distinct varieties of race rests on very definite grounds. Whether we consider the question from the scientific or the popular point of view, it would be readily admitted that a Negro and a Chinese belong to different varieties of men, plainly distinguishable one from the other and both from a European. It is a division of races, obviously due to special ancestry; each race representing an ancient stock from which it originated. This differentiation seems to be based, in a great measure, on physical peculiarities, though intellectual and traditional peculiarities, uch as moral habit and language, also furnish important ids in determining it. The colour of the skin, the structure and the arrangement of hair on the body, the statural proportions, and above all, the general contour of the face dependant on the shape and size of the skull, are the factors that determine the variations that are observed in the human stock. Various scientists have divided the races into several groups basing their conclusions on the criteria above mentioned.—For instance into Caucasian, Mongolian, Enthiopian, American or as given by Huxley into Astraloid, Negroid, Mongoloid and Xanthochroi. But it must be remarked here, that this classification is not absolutely perfect for there have been changes in the primitive stock due partly to mixture and crossing of races, and partly to independent variations in type. Blumenbach has truly said that "innumerable varieties of mankind run into one another by insensible degrees." It is a well-known fact that crossed races such as the Mulattoes, descended from the Europeans and the Negroes are permanently fertile. They have given rise to a sub-race, so to speak. Thus we see that our globe is inhabited by innumerable races and sub-races each differing from the other in some particular racial peculiarity, and yet they all compositely form a zoological species.

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The Origin of Mankind.

Regarding the origin of races diverse views have been held by different schools of thinkers. The monogenists, who believe all mankind to be descended from one original stock and generally from a single pair, derive their authority from the Bible chiefly, where it is related that God created Adam and Eve in His own image. Mankind is said to be the progeny of these prototypes. They have also adduced climate and circumstance as the natural causes of racial differences. Contrary to the above views the polygenists hold that mankind primitively originated from several independent primary races or species. The remarkable permanence of type displayed by races ages after they have been transported to climates extremely different from that of their home, abundantly proves that they are descended from distinct primary stocks. Climatic influences operate very slowly, and then they have been known to produce inappreciable changes. It is admitted that they cannot totally change the peculiar characteristic of a race. Unless crossings do take place, it is hardly conceivable how a blending of characters can be effected. I hold that the inherent characters somewhat dissimilar to one another existing in the several distincts pairs, have been the cause—leaving aside adaptation—of diversity observable in the human races.

Culture of Races.

Leaving aside the vexed question of the antiquity of man, closely allied with which is that of the age of the earth-geological and archaeological researches have fully established their great antiquity—we have to consider now what influences have been at work in moulding the character and developing the culture of the races. The numerous differences observed now between races and the different stages of civilization reached by them are due, in a great measure, to their aptitude for benefiting themselves by the various

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agencies that have been operating insensibly through the past ages, chief among those being language.

Language is the great criterion by means of which the high culture of a particular race can be determined. As a medium for the interchange of thought, as also for the diffusion of knowledge of various kinds, it has served mankind in a considerable degree. The more perfect the language of a race, the higher the standard of its civilization. It is hardly necessary here to enter into the deeper domains of Ethnology. It is universally acknowledged that language has played no small part in the progress of mankind. The evolution from mere gesture signs to a perfected grammatical construction and the use of a varied and commensurate vocabulary marks the epoch in history when mankind made serious attempts at racial culture.

MARRIAGE.

Institution of Matrimony—its Necessity.

From the earliest times and among all tribes and nationalities, whether living in the dark corners of the globe or enjoying the pure and elevating influences of civilization, companionship between the sexes has ever been among the strongest desires of the human race. Those who have believed in the existence of a Supreme Creator have considered matrimony as an ordinance of Heaven: to them it has been, so to speak, a revelation of His Will. Among the less civilized, matrimony has been considered as a sort of contract; it has been more or less a matter of convenience with them, for although the wife occupies an inferior place among them, they obviously need her help in the domestic economy of their lives. Man is a social animal and therefore every individual seeks the society of others for it is indispensable for one's happiness and welfare. It has been agreed with but few exceptions, that the institution of marriage is essential for the propogation of the species.

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It is equally important from the sociological point of view, for the various affairs and transactions demand a division of labour. Man alone is an imperfect being; when he is yoked together with woman, he becomes fit along with her to fulfil and perform the various duties that form the mission of life.

The Laws relating to Marriage.

The main object of the married life is to perpetuate the race, and it seems that for this purpose mainly were we created social and sexual beings. This aim has been admitted by most sensible persons. And in most countries this institution of marriage has been controlled and regulated by the laws of the land, although the laws themselves have been modified according to the prevalent customs of the particular country. Wherever God has been acknowledged and worshipped as the Supreme Diety, matrimony has always been represented there as an institution of Divine origin. The law relating to marriage has been found to be in consonance with the scriptures of the nations. It has been invested with a specific sanctity. But in countries where theistic views have not been entertained, it has been found that the real significance of marriage was not understood by the people. At least they did not attach so much importance to it. With them it has been a mere whim, a caprice to be indulged in, at the the sweet will of the individual.

In order that social progress be made, it is necessary that the institution of marriage should be based on definite and fundamental Eugenic laws: its ceremonies should be performed according to a code based upon physiological and ethical principles.

Women's Place in Society.

With the subject of marriage is intimately connected the question of woman's place in Society. For where a woman becomes the life-partner of a man, she is in a position to mould and modify her husband's character:

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in her hands lies the power to make or mar demestic felicity. In the bringing up of young children hers is the greater share. Therefore she occupies a high place in the family circle. In civilized countries, she has been allotted an equal position with man. But in many countries where culture has not attained to a higher degree of perfection in regard to the relations and the relative standing of the parties united in wed-lock, there has been a great variety of opinion. It is believed by some that the husband is vastly superior to the wife, that he has a right to her highest and purest regard; that he has the right divine to monopolize all her attentions and services, while she, poor creature, has no right to claim the same undivided and unreserved surrender in return. In those countries where (and unfortunately it must be confessed that India is also one of them) this false estimate of the relative rights of the parties prevails, polygamy and concubinage are almost certain to result. A person while demanding the observance of पतिव्रत by his spouse has no excuse—nay, I must say right—whatever for not fulfilling the requirements of स्त्रीव्रत in return. In some countries, either polygamy or polyandry has been allowed. Men have been allowed to divorce their wives at pleasure. There has been no notion of a sacred bond between husband and wife. In other countries, as in Persia, woman has been loved as a mere instrument of physical enjoyment. There she has been guarded with watchful care. She has been perpetually confined to the most retired and secluded apartments of the harem, leading a life of little utility either to the State or the community. She has been subjected to the most tyrannical rule of her lord. Steeped in ignorance she does not claim her rightful dues, but prefers to lead her life in perpetual bondage. But where she has gained power through the attainment of knowledge, she no longer suffers herself to be blindly led, but ever claims the rights of her sex.

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Woman considered Inferior to Man among the Savages.

In semi-barbarous countries belonging to the African continent and in the various islands of the Pacific and South Atlantic Oceans, the lot of the wife is not a very happy one. In such places she is no better than a slave, for all the menial offices are performed by her. She is considered as the property of the husband and her lord can, if he choose, dispose of her without any compunction. In most of the savage countries, the wife is regularly bought or won in battle. No wonder, then, that she is looked down upon by the husband.

High Position accorded to Woman in the Aryan Family.

In India at the present time though she is not subjected to such hardships she scarcely occupies an honourable position. She is only thought capable of superintending or performing the durdgery of domestic labour. She does not hold generally a dignified place in the household. But in ancient India the woman occupied a very high place in the family. Manu, the great law-giver, thus says in the 3rd chapter of his well-known code.

पितृभिर्भ्रातृभिश्चैताः पतिभिर्देवरैस्तथा ।
पूज्या भूषयितव्याश्च बहुकल्याणमीप्सुभिः ॥
यत्र नार्यस्तु पुज्यन्ते रमंते तत्र देवताः ।
यत्रैतास्तु न पूज्यन्ते सर्वास्तत्राफलाः क्रियाः ॥
शोचन्ति जामयो यत्र विनश्यत्याशु तत्कुलम् ।
न शोचन्ति तु यत्रैता वर्द्धते तद्धि सर्वदा ॥
तस्मादेताः सदा पूज्या भूषणाच्छादनाशनैः ।
भूतिकामैर्नरौनित्यं सत्कारेषूत्सवेषु च ॥
संतुष्टो भार्यया भर्ता भर्त्रा भार्य्या तथैव च ।
यस्मिन्नेव कुले नित्यं कल्याणन्तत्र वै ध्रुवम् ॥
यदि हि स्त्री न रोचेत पुमांसं न प्रमोदयेत् ।
अप्रमोदात्पुनः पुंसः प्रजनं न प्रवर्त्तते ॥

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स्त्रियां तु रोचमानायां सर्वं तद्रोचते कुलम् ,
तस्यान्त्वरोचमानायां सर्वमेव न रोचते ॥

The father, the brothers, the husband and the husband's brothers desiring maximum felicity should all adorn the woman with ornaments and clothes. In those families where women are honoured, *Devtas* or learned men reside and where they are not duly respected all deeds become fruitless. The family soon comes to destruction where the women are prepetually grieving and mourning but where they are happy the race is always propagated. Therefore it is necessary that person desiring wealth and prosperity should always keep women contented with an adequate supply of ornaments, clothes and food. Where the husband is pleased with the wife and the wife pleased with the husband, in a word where conjugal felicity reigns supreme, there prosperity surely follows. If the wife does not make the husband happy, there can be no good progeny. Upon the happiness and contentment of the women depends demestic felicity.

A perusal of the Ramayana abundantly proves that woman occupied an honourable position in the Aryan household. In the European countries, also, woman occupies a pretty high place in the social circle. There she is given an adequate education which fits her for the discharge of the duties of matronship. Female education is imperatively necessary, for without proper education women cannot qualify themselves to preside over households as intelligent wives.

Varieties of Marriage.

Marriage as it obtains among the different races may be divided into three distinct varieties viz. Monogamy, Polygamy and Polyandry.

Monogamy.

By Monogamy is meant the purest form of marital relation that subsists between a man and a woman. The husband and the wife are devoted to each other and the one bestows his

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or her undivided affection upon the other. This form of marriage is the outcome of a pure love that the one entertains for the other. It always leads to domestic happiness and conjugal felicity. It conduces to racial progress, for the interests of the parents are wholly guarded by their desire to bring up worthy progeny. In civilized countries and among righteous people this form of marriage has been praised and practised.

Polygamy.

By Polygamy is meant that form of marriage where a man may indulge in a plurality of wives. It is obvious that pure sentiments cannot obtain here. Jealousies and intrigues rule rampant, and there is a perpetual discord among the women themselves as well as between the husband and his wives. It is prevalent in those countries where the husband has tyrannically exercised his so called prerogative. The wife has, in this case, an inferior place. Among the Mahomedans polygamy has the sanction of their scriptures, while among certain African tribes it is prevalent as a rule. This form of marriage is the outcome of selfish lust rather than of sublime notions of love. Unfortunately among certain degraded classes in India too, (who have no higher moral code) polygamy exists but it has never been approved generally. The Mormons of Utah (U. S. A.) curiously believe that it is a desirable institution; and they have been strenuously industrious in furthering it, and have adduced Biblical authority in support of it. At the present moment a grave danger is apprehended in England from the teaching of these people. The clergy in a body have denounced Mormonism strongly, and I believe they are going to ask the Home Secretary for active legislation to enforce their retirement from England. Polygamy, in my opinion, is opposed to all the finer sentiments and moral principles. There is no better test of the righteousness of a principle

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or system than its working both ways, so far as the sexual relations are concerned. How would it suit the upholders of polygamy to permit their women to choose their husbands—one or more according as fancy, caprice or passion dictates? But then they are tyrants and they will not submit to be governed by the same laws.

Polyandry.

The third form of marriage is what is known as polyandry. It is applied where a woman suffers herself to become the wife of several men conjointly. This custom prevails in many barbarous countries notably in Thibet and in certain districts on the Malabar Coast. This form of marriage is even more revolting than polygamy. The woman shamelessly barters her favours. She has neither chastity nor dignity left in her.

Beauties of Vedic Marriage. European Marriage a mere Contract.

I have so far described the general outlines of marriage as they are met with in society. It shall be my endeavour now to present before the readers the true ideals of marriage आदर्श विवाह. Vedic marriage the provisions of which alone promote eugenic culture will fulfill the requirements. But at the very outset, I must emphatically assert that it is not a mere contract. In Ancient India when the Aryan Civilization was at its zenith, marriage was considered the sacred union of the sexes; it was ratified by inviolable promises. The husband and the wife undertook to discharge the responsibilities of house-holders गृहस्थाश्रमी binding themselves to the sacred cause of promoting individual as well as communal interests.

In Europe and America marriage has been more or less considered in the light of a contract between man and woman! Either party has it in his or her power to defeat its ends by resorting to that scourge of society generally known as divorce. It is true that certain ceremonies religious in nature have to be performed before an ordained

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priest and the transaction is registered according to the laws of the land; but still the bond is so slender that it can be snapped asunder on trivial grounds. Not so with the Vedic marriage. It binds the husband and the wife inseparably for their lives. Most of the fashionable marriges in England are proformed by means of licenses obtained from the authorities; these are devoid of the religious sanctity that rightly appertains to marriages. These are mere contracts, as other legal contracts usually are, and they can be revoked on technical grounds.

Importance of Careful Selection.

I have already stated in the biological section that only those persons who have been strict observers of Brahmcharya are entitled to enter into the realms of matrimony. Healthy parents will beget healthy children.

Great importance should be attached to the selection of parties to be united in wed-lock. Marriages between near blood-relations should be condemmed as the off-spring of such a union are known to be afflicted with deformities of various kinds. In most cases idiots have been born. Consanguinity is to be avoided with regard to sexual relations. Our own *shastrakars* have clearly enjoined this.

असपिण्डा च या मातुरसगोत्रा च या पितुः ।
सा प्रशस्ता द्विजातीनां दारकर्मणि मैथुने ॥
महान्त्यपि समृद्धानि गोऽजाविधनधान्यतः ।
स्त्रीसम्बन्धे दशैतानि कुलानि परिवर्जयेत् ॥
हीनक्रियं निष्पुरुषं निच्छन्दो रोमशार्शसम् ।
क्षय्यामयित्व्यपस्मारि श्वित्रकुष्ठिकुलानिच ॥

Among the *dwijatis* द्विजाति that girl is said to be the best for matrimonial purposes who does not belong either to the maternal or the paternal side. That is to say she is not to be a cognate relation. A person should not marry in families undermentioned though they be pros-

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perous and rich in plenty of cattle and grain. A person should not marry in a family wherein the members are of low deeds, or where the male members have died. Neither one should marry in families where the members are totally ignorant of Vedic teachings nor in families where the female or male members have abundant and superfluous hairs on the body. Families where there are hereditary tendencies to consumption, chronic gastric trouble, leprosy of various kind, piles and epilepsy should be avoided.

Influence of Hereditary Taints.

Nearly all the cases of insanity and alcoholism, the outbreak of which inflicts such unspeakable suffering upon the domestic life, are due to hereditary taints. It is the duty of every sensible physician to warn people against the marriage of those who have inherited a scrofulous constitution, an uncontrollable appetite for alcohol in its various forms, insanity, or leprosy. But this is not enough. Wise legislative acts should be passed to enforce a regular system of examination into the antecedents of a marrying couple. There should be a compulsory examination of all contracting parties with a view to discover physical ills that may be concealed. It may be admitted that absolutely healthy families are rare to find. In the ancestry of many are to be found innumerable mental and physical ills. Unless we can induce or compel the apparently healthy whom we permit to marry to observe the laws of life in procreation, the weakness that will result will show itself in some *reversion* to a more or less ancient type of physical or moral disease. Healthy parents under the most favourable conditions usually produce healthy offspring. Unhealthy parents carefully observing the reproductive laws may also bring forth offspring. In the latter case obviously, the parents by carefully observing the laws of life have carried their progeny one degree forward. Progressively, then, if healthy parents produce

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healthier children, the result will be a steady improvement in the quality of the human race.

Evils of Alcoholism.

I must say here a few words on Alcoholism which has done an immense amount of harm to our racial improvement. The use of alcohol has been the root-cause of the various neuroses that are daily observed in every medical man's practice. Habitual use of alcohol brings on in its train, impairment of the will, conspicuous defect of memory and judgment, and more markedly, melancholia, mania, and partial but permanent dementia. The brain is the chief organ that bears its brunt. In England where this evil prevails to a large extent, the dire results are too apparent to be easily ignored. It is a common thing there to find now-a-days people suffering from various forms of mental disorders; and the existence of a large number of Inebriates' Homes testifies to the wrong wrought by alcohol. The Rt. Hon'ble Mr. Balfour speaking on the Licensing Bill of 1908 denounced the evils of drink in the following terms.

> I do not wonder at it (meaning honest opinion) for this reason—that the evils of drink come home too bitterly to the hearts and consciences of all classes of the community. There is probably not a man nor a woman here—there is certainly not a man or woman here—who has not had painful opportunities of seeing all the tragedies, the domestic tragedies, the ruin of home life, the destruction of a great and honourable career, the misery brought upon individuals and families by the reckless use and the misuse of alcoholic beverages."

Our own law-giver Manu rightly counted alcoholism among the five heinous crimes.

The discussion of Eugenics cannot be said to be complete if I do not discuss here the importance of age at which marriage should be performed. Elswhere I have given the data that the proper ages for man and woman are 25 and 16 years respectively.

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Marriage of Persons at Inappropriate Ages.

One of the greatest evils that prevails in society is the custom that is being daily perpetuated with greater impunity. I mean the marriage of young girls with old men. Alliances of this sort have taken place in every epoch of history—alliances which are repugnant to human nature—between men bordering on decreptitude and poor young girls, who are sacrificed by their parents for position, or who sell themselves for gold. Usually these marriages are concluded by compelling or persuading the girl to submission. In the young heart of the girl-wife the love of the old man becomes ridiculous and horrid. Everything is in contrast, physically and morally; and chastity is necessarily absent in their intercourse, for the sacrilegious union which sets at defiance the most sacred instincts, the most noble desires, and the most legitimate hopes cannot but bring inevitable calamity. Unfortunately this custom exists to an alarming extent in India, and it is a pity that the culprits belong to the so-called high classes. The products of old age are generally weakly and by predilection especially subject to attacks of every morbific agent. The cause of this fact is complex, and is to be found in the abnormal condition of the sperm at so advanced a period of life—in the general prostration of the father. It is the bounden duty of every true reformer to put a stop to this abominable traffic in girls. Surely it will lead to their ruination and the deterioration of the race.

Vedic Marrage
आदर्श विवाह

I have already alluded to the ideal marriage that ought to be encouraged. It ought to be performed according to the Veda scriptures. To those who are desirous of gaining a better understanding, I would recommend a careful perusal of the chapter on "Marriage" in Swami Dayananda's book called the Sanscar Vidhi संस्कार विधि There they will find a lucid exposition of all matters relating to marriage. The superiority of Vedic marriage lies

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in the rituals that are observed at the time. They are very impressive and are likely to engender in the minds of all present a sublimer sentiment. The promises which the bride and bridegroom make before the all-purifying fire (अग्नि) and before the assemply of the learned, are uplifting as well as ennobling. I will here give only two mantras and the readers will have a fair insight into the far reaching ideals that lie treasured in them. The bride and the bridegroom taking their allotted seats in the mandap (मंडप) together pronounce the following *mantra* (मंत्र.)

ओं समञ्जन्तु विश्वे देवाः समापो हृदयानि नौ ।
सं मातरिश्वा सं धाता समुदेष्ट्री दधातु नौ ॥

The bride and bridegroom speak together "Behold, ye learned and righteous men that are sitting here in the *Yagnshala* and be assured that we have come here to embrace the duties of householders with our mutual consent, that our hearts are pure like water and peacefully united to each other, that as the respirable air is dear to our life so we are dear each to the other's life, that as the Universal Sustainer sustains through his all-powerful strength this mighty universe, verily in the same manner we shall sustain each other, and lastly, as the instructor loves his audience so shall we love each other and endeavour to strengthen the bonds of conjugal affection.

And again.

ओं अमोऽहस्मि सा त्व ँ सा त्वमस्यमोहं सामाहमस्मि ऋक्त्वं द्यौरहं पृथ्वी त्वं तावेव विवहावहै सहरेतो दधावहै । प्रजां प्रजनयावहै पुत्रान् विन्दावहै बहून् । ते सन्तु जरदष्टयः संप्रियौ रोचिष्णू सुमनस्यमानौ । पश्येम शरदः शतं जीवेम शरदः शत ँ शृणुयाम शरदः शतम् ॥

The bridegroom taking hold of the right hand of the bride takes the following pledge :—

Lo my bride ! As I who have acquired the knowledge of the Vedas, knowingly take thee as my wife &c. thou too taketh me as

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thy husband, as I look upon thee with undivided and unreserved affection so thou too must reciprocate this sentiment; I am like Samveda (सामवेद) and thou art like Rigveda (ऋग्वेद;), thou art like the fertile earth while I am like the energy-radiating sun. Let us then be united happily in wed-lock. Let us mutually fulfill the laws of procreation and produce worthy progeny and let us be blessed with many sons. May they be such as may live to a ripe old age, and living amicably with one other in full enjoyment of blessedness, pleasing one other and conducing to the happiness of all, engaged ever in the peaceful thought of betterment, may they live to see a hundred winters. Looking upon one other with affection may their lives be prolonged to a hundred years in the enjoyment of perfect bliss and may they live long (a hundred years) hearing the sweet music of one another's voices.

Such is the sublime and beautiful ideal of marriage that ought to be the desire of all. No better and loftier ideals could be found elsewhere. It fulfills in a most perfect way the conditions which Eugenic laws demand for racial improvement.

We Europeans, 2, 500 years later, and in a scientific age still employ an alphabet which is not only inadequate to represent all the sounds of our language, but even preserves the random order in which vowels & consonants are jumbled up as they were in the Greek adaptation of the primitive Semitic arrangement of 3,000 years ago.

(Macdonnel)

Justly it is called Sanskrit, i.e. perfect, finished. In its structure and grammar, it closely resembles the Greek, but is infintely more regular and therefore more simple, though not less rich. It combines the artistic fulness indicative of Greek development, the brevity & nice accuracy of Latin; whilst having a near affinity to the Persian and German roots, it is distinguished by expression as enthusiastic and forcible as theirs. The Sanskrit combines these various qualites, possessed separately by other tongues. Grecian copiousness, deep toned Roman force, the divine afflatus characterisingthe Hebrew tongue. Judged by an organic standard of the principal elements of language the Sanskrit excels in grammatical structure, is indeed the most perfectly developed of all idioms, not excepting Greek and Latin "

(Schlegel)

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An Exposition of the 36th Chapter of the Yajur Veda.

III. Om is endowed with innate omnipresence omniscience and omnipotence. He essentially exists, Himself the embodiment of principles, does design and impart life and vitality to all external nature. Contemplate Him who irradiates our souls to live by virtuous deeds (a noble life).

Gayatri is found equally in Rig, Yaju and Sam and the गोपथ commentary of the Atharva Veda. It is predicated however by the sublime Verse of अथर्ववेद IXX 71 म i. !

"The Meditation of Savitri purifies the intellect of the initiated members (द्विजाः)."

Yaska derives गायत्री from गायते: to define and adore. It may be considered the reverse of त्रिगमना, signifying 'three-footed metre.' He confines the use of the term to the most sacred mantra (ब्रह्मणोमुखम्) in the Vedas inculcating the worship of God. Manu describes this sublime गायत्री as consisting of Om. Vyahriti, and Savitri Mantra. (मनु० II. 48).

Gayatri as a metre is the reverse of त्रिगमना or 'three-footed metre.' One foot contains 8 syllables. Thus the most sacred of the mantras consists of 24 letters of the Sanskrit Alphabet or Twenty-four syllables, each syllable being expressed in writing by a letter. In actual writing, however 23 letters or syllables are to be found. Thus:— ta-tsa-vi-tu-rva-re-nyam-bha-rgo-de-va-sya--dhi-ma--hi-dhi-yo-yo-nah-pra-cho-da-yat. Here *nyam*, should be considered as two syllables instead of one (इयादि पूरणः)--(पि०स्०३,२). or Om should be prefixed to Savitri, thus 'ओं तत्सवितुर्वरेण्यम्भर्गोदेवस्य धीमहि । धियो योनः प्रचोदयात्.'

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गायत्री is the name by which the sacred mantra is called. Perhaps the name Savitri is more appropriate. The mantra is generally called सावित्री in the Vedas: but as it is composed in the Gayatri metre, it has owing to a figure of speech been called by that name. This figure of speech is called पंकजन्याय. Pankajinyaya, (ताः वा) Speaking broadly, three classes of words are used in the Sanskrit langauge; the यौगिक, the रूढ़ि and the योगरूढ़ि :— A Yaugaka word is one that has a *derivative* meaning that is one and signifies the meaning of its root together with the modification effected by the affixes. *A Rurhi* word is the name of a definite concrete object or answers to a definite concrete technical sense, not by virtue of any of its connotation, but by virtue merely of an *arbitrary* principle.

A third class of words योगरूढ़ि is one in which the two words are synthetically compounded denoting a third object by virtue of the combination of these two words. Such words express any relation or interaction of phenomenon. The पंकज stands, for instance, in the relation of the *born* to *mud*. Hence Pankaja is denominated as Kamala. The author of the Mahabhashya maintains that the Vedic terminology is all Yaugik. But the authors of the Niruktas believe all the words to be Yaugik and Yogrurhi. Panini believes them to be Rurhi also. But all the rishis and munis, ancient authors and commentators without exception, regard Vedic terms to be Yaugika or योगरूढ़ि only; and the laukika terms to be rurhi also. Pankajanyaya plays a very important part in the interpretation of योगरूढ़ि terms. Here गायत्री by Pankajnyaya signifies this particular most sacred mantra styled ब्रह्मणोमुखम् by Manu, Vyas, Yajnavalkya and Bharadwaja.

(i) The Gopath Brahman styles it दीक्षामंत्र दीक्षा which is synonymous with धीक्षा—the sacred mantra which illumines the intellect of the initiated members of the society.

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(ii) Jaimini regards it धर्म मंत्र. Dharma is defined by him, as the virtue which irradiats our intellect. चोदनालक्षणोऽर्थः धर्मः The *Mahabharata*, the great monument of Aryan wisdom, defines Dharma as the sum total of all those virtues that contribute towards refinement of reason. Hence a person grown up in wisdom should be respected as a great virtuous individual.

(iii) The Taittireya Sanhita looks upon the गायत्री मंत्र, as another form of प्रणव : The Gayatri mantra is the exposition of our (A. U. M.). The several letters of Om with unparalleled exactness mark the successive steps of meditation, by which one rises to the realization of the true nature of Divinity नः जपस्तदर्थभावनम्.

THE GAYATRI MANTRA.

It consists of 3 parts (1) Om (2) Vyahrities (3) Savitri Mantra (मनु II 48.)

Brahma evolved himself as Om.

(i) अकारः (A) diffused in matter भूः. The creator of the material nature is called सविता, the first Phase of गायत्री.

(ii) उकारः (u) living in interior designs भुवः. The interor reality is called देवः, the second Phase of गायत्री.

(iii) मकारः (m) in consitutional Harmony स्वः He rendered the constitutional Harmony (Happiness,) the desideratum of every living being वरेण्यम्;- the 3rd Phase of गायत्री ✣

(iv) निराकारः, the absolute and essential being. He is स्वरूप or Himself and the Unconditioned with no trace of the relative world about him. All calm, All bliss, All peace. (भर्गः)=तपः + It is this तपः, that is so often adored by by the Brahmans and the Upnishads.

उप. ब्रां. 2 | 24 + { (प्रजापतिः) मनु II. 76. 77.

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This mysterious description of गायत्री has been suggested by Manu in his celebrated Code of Laws. Prajapati abstracted A. U. M. भूर्भुवःस्वः, the true Vyahrities. Vyahraties and the different padas of गायत्री from the three Vedas. These were drawn up by परमेष्ठी." The exposition of शंकु in the छान्दोग्योपनिषद्, reflects the same light (उप: छां. 2-4-23.)

Thus the rishi of गायत्री is विश्वामित्र, who disclosed the secret of Gayatri for the ultimate benefit of mankind. The subject or देवता is evolution of nature (सविता). Its main object is अग्निः or the worship of one God, Its metre is गायत्री. It is recited on the occasion of Pranayam, Japa (meditation), the initiation ceremony, and the wearing of the sacred thread." (यो० या)

"O M"

(i) Om is the first part of the गायत्री मंत्र. It is found in the 40th chapter of the Yajur Veda ओं खंब्रह्म, ओं कृतोस्मर! Om is the name of God, who pervades every where like Ether. It is the duty of every person to remember Him at the very commencement of every act.

(a) The rishi of Om is ब्रह्मा from whom evolves every thing in nature. Its metre is गायत्री. Its subject is the worship of one God (अग्निः). Its practical application lies in the beginning of every deed (व्यसः).

(b) Om is read स्वरितोदात्त and monosyllablic in the Rig Veda त्रैस्वर्योदात्त in the Yajur Veda; दीर्घोदात्त and monosyllabic in the Sam Veda; संश्लिष्टोदात्त and monosyllabic in the अथर्ववेद (छां. पैरि.)

(c) For the purpose of divine recitation Om should be uttered in a long, continuous and vibratory note (प्लुतस्वरे) like the cohesive current of oil or the echoing sound of a gong.

(d) We can not better finish this interesting though imperfect and necessarily brief exposition of Om than in the words of (प्रश्नोपनिषद्) the Prashnopnishad 5th Prashnah:—

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O truthful inquirer! Om is the Great God. wise men attain their object, sustained by this Om. He who contemplates अ, the first matra of Om *i. e.* contemplates God in the *wakeful* Phase, soon becomes wise and even after death is reborn as man, the lord of creation and by virtue of his previous upasna, leads a life of devotion to study, of control over passion and anger, and of search after truth, and thus virtuously circumstanced, experiences the pleasures of noble nature. He who contemplates उ, the second matra of Om or God in the contemplative Phase, obtains a glimpse of the interior world of causes and is by virtue of this upasana, transported to the spiritual world, and experiences exaltation there and is reborn as man. But he who contemplates म the third matra of Om, i. e. views God in Himself, becomes illumined and obtains *moksha*. Just as a serpent relieved of its oldened skin becomes new again, so is the Yogi, who worships the third matra, relieved of the mortal coil of his sins and earthly weaknesses, and freed with his spiritual body to roam about throughout God's universe, enjoys the glory of the All-pervading Omniscient Spirit, ever and ever more' (गु: द:.)

To recapitulate. The Three Matras of Om, when duly contemplated in the proper order, set free the devotee from the troubles of this world. The contemplation of the first matra confers upon him the most exalted state of existence possible on this earth, that of the second fills him with the joys of the spiritual world and the contemplation of the last matra, blesses him with Moksha or immortality.

ओ३म् भूर्भुवः स्वः

(a)
- भूः=सत् । √भू=सत्तायां (भु. प)
- भुवः=चित् । √भुवः=चिन्तने (चुः उभ)
- स्वः=आनन्दः । स्वः सुखनाम, सुअरणः (नि० 2, 14 Ni)

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भूर्भुवःस्वः=सच्चिदानंदस्वरूपः.....+ } भूः=भूः
भुवः=भू
द्रयुम्वादायतनंस्वशब्दात् (वे० सू०) 1, 3, 1 + } स्वः-स्वः

(*b*) भूमिरंतरिक्षम् प्रथमः पादः, ऋचो यजूंषि सामानि द्वितीयः पादः, प्राणोऽपानोव्यानः तृतीयः पादः परोरजाअसावदोम्, य. एष तपति, तुरीयः पादः, (उपनि० 1, 5 । दृ० 5, 14 । श० II., 4, 11) भारद्वाजहृतौच ॥

(*c*) स्तुतिप्रार्थनोपासनं (स्वाद)+जाग्रत स्वप्न सुषुप्ति स्थानं+ ब्राह्मण क्षत्रिय वैश्य वर्णम् (का० सू०) 4, 9, 17 + इच्छाज्ञानकर्म+चक्रत्रयम् +

(*a*) The Vyahrities (भूर्भुवः स्वः) are the second part of the Gayatri Mantra. *Bhu* is derived from √भूः=सत्तायां to Exist.' Hence भूः signifies God who brought this material universe in to existence. *Bhuvah* is traced to √भुवः=चिन्तने अवकल्पने 'to contemplate or to design.' Hence भुवः signifies God living in the interior designs. स्वः is the abbreviated form of सुअरणः, signifying happiness. Hence स्वः is God dispensing harmony in nature. The craving of the heart for happiness is natural. It is God who makes us long for happiness; because it is by that longing, we shall at last find rest in him. Thus भूर्भुवः स्वः signify God the embodiment of omnipresence, omniscience and omnipotence. God is the Personification of Existence, Intelligence and Beautitude. ब्रह्मसच्चिदानंदस्वरूपम्. We observe in the universe two sorts of forces at work. One is blind force and the other intelligent. As something cannot come out of nothing and only like produces like, both these forces must be accepted as being co-existent from all eternity. So both must be सत्. The blind force we call matter and we find the trace of animation all round. Matter itself would not have been perceptible had there been no animate existence to perceive it. Man is a compound of the animate and the inanimate.

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On the occasion of what we call death, the animate portion leaves the inanimate portion. The former we call soul and the latter matter. The soul is intelligent (चित्); and a moment's thought will convince us that it must be co-existant with matter, because apart from all abstruse metaphysical grounds in support of the existance of soul, it must be obvious to all that we can not conceive a creation which has ever been without the animate. Thus the soul must be equally (सत्) with the matter, its additional attribute being (चित्) intelligence. And as there are different kinds of beings with different forms and different degrees of intelligence placed in different circumstances and different positions, each reaping the fruits of his own actions, souls must necessarily be many nay infinite in number. Our next proposition is that this soul being intelligent could not possibly have of its own choice made its abode in a physical environment liable to all sorts of miseries, unless there was a higher power to force and guide its destiny. This higher power must be free and absolute master and thus free from all the miseries which fall to the lot of the souls, as observed in common experience. As the higher lower is free from all miseries, it must therefore necessarily be all bliss (आनंदः) and it can not but be eternal and intelligent. We designate Him सत् चित् आनंद सच्चिदानंदस्वरूपंब्रह्म वा० कृ०).

(b). The Vyahrities in the first phase,* signify the beauteous macrocosm, with the wonderful Earth, Space and Sun. In the second phase, they reveal the ever lasting design of the interior spirit in Rig, Yaju and Sam.

In the third phase they express the spontaneous principles, maintaining the life of the physical frame, and restoring the vitality and strength of the body, by its recuperative and constructive process which take place all of them so to speak involuntarily.

In the fourth phase they represent the essentia'

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existance तपः, true Atma, the Divine Spirit Om. (उपनि० 1, 5, वृ० 5, 14, श० ii 1, 4, 11).

(c). According to Shankracharya भूः is sat (from Asti =that which exists): भुवः is the natur : of chit (from Bhavayati=that which enlightens): स्वः mean well desired *i. e.* that bliss which is desired by every one; in other words Ananda. Thus सच्चिदानंद is the symbol of ब्रह्म.

Swami Dayanand Saraswati enjoins that ब्रह्मसच्चिदानंद should be worshipped through भूः (Glory, Praise and Adoration) भुवः (Prayer, Rectitude and Purity of Conduct), and स्वः (Meditation, Worship and Communion). Adoration of God fills us with love, faith and aspiration towards the high and noble *(Theosophy)*. Prayer of God leads us to rectitude, consolation and humanity. Meditation of God inspires us with wisdom, beautitude and a joy that baffles all definition.

According to the Brahmans, they signify the three phases of Human Existence. The human spirit is the subject of three phases i. The wakeful phase, ii. the dreaming phase, iii. the slumbering phase. In (कात्यायन) Katyana's Sutras it is said that भूर्भुवः स्वः represent the three castes (Brahman, Kshtriya and Vaishya). They are called Dwija (द्विजाः) = 'born twice.' The Yogis insolate 3 Vyahrities with 3 plexuses in the human body. They concentrate their mind upon these plexuses, through *reversion* and *introspection*.

The author of अष्टत्रिंशद्भाष्यम् of गायत्री, explains भूः=कर्म (Activity)। भुवः=ज्ञानं (knowledge) and स्वः=इच्छा (desire).

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The Spirit of Modern Civilization.

III.

THE PROBLEM OF UNEMPLOYMENT.

Various causes contribute to bring about the condition known as unemployment. Foremost among these are :–

I The rapid extension of machinery, which throws out of work those who are the least skilled, the least strong, the least industrious and the least trustworthy.

II The development of the power of trades' unions and the stringency with which they insist on a given rate of wages in a given trade, no member of the union being allowed to receive less. Falling below the average through age, illness, intemperance or any other cause he joins the ranks of the unemployed, since he cannot accept less wages than those fixed by the union.

III The defective social system which drives all and sundry into eager competition for Government offices of all kinds. In view of such a contingency, Frederick the Great issued a "Cabinet's Ordre," which laid down that "the people of this country are only to learn a little reading and writing, for if they are taught too much they will run to the towns in order to become clerks etc."*

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*We may illustrate the aim of Indian parents sending their sons to school by a biological simile. These wish their sons to be not like the octopus which is endowed with powers of locomotion and can seek its food at a distance from its home, but like a mussel or an oyster, anchored to one spot, and obliged to make the best of such nutriment as may chance to be swept within its reach. Rousseau's ideal of education was "that a man must work like a peasant and think like a philosopher, unless he is to be as worthless as a savage. The great secret of education is to make the exercises of the body and those of the spirit serve each to relieve the other." I should like to press the following extracts to the notice of social reformers in India:—

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IV The neglect of agriculture for manufacturing industries. Sir W. E. Cooper C. I. E. points out in relation to England that the land-industry of the United Kingdom employs and supports about *one-fifteenths* of the population resulting (1) in the expenditure of £16,000,000 a year on poverty, exclusive of private charities; (2) in maintaining an enormous police force of upwards of 61,000 men; (3) in a costly criminal magistracy and an elaborate system of industrial schools, reformatories and prisons, the results of a large criminal population. He then states his conclusions in a nutshell as follows:—

1. Without the great land industry it is seen that trades, manufuctures and profession alone cannot support and employ the entire working population of the country.

2. Without any other state aid than the amendment of our fiscal system, the state encouragement of general agriculture, and co-operation with other industries, trades and manufactures can maintain themselves in a state of active and progressive prosperity.

3. A system of general agriculture will absorb so large a portion of our working population that an equilibrium will be set up between the supply and demand of labour.

---

(1) "Does public education pay in industrial power, in civic ability, in public and private virtue! If it does *not* pay, is it not time to insist that it take a new direction, that it give more training and less cramming, that it impart more knowledge of things necessary to be known, and less of things, a knowledge of which may be deferred, or is useless to the mass of pupils?"

(2). "What I would see in this country is that every child should be able to read and to comprehend what he reads; that he should be able to write, and so well that what he writes can be read; and that, at the same time, he should know something of the simple rules of Arithmetic, which might enable him to keep a little account of the many transactions which may happen to him in the course of his life."

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4. Equilibrium in the labour markets, with the balance turned towards demand, means greater independence of workers, better demand and better wages.

5. The land industry without other state aid than suitable land tenures, a practical scheme of "small proprietary holding," an amended fiscal system, and consistent encouragement to general agriculture, will be as self-supporting as other industries.*

V. Sir W. E. Cooper, C.I.E., records it as his deliberate opinion that Free Trade is largely, if not wholly, responsible for widespread misery in England. He writes:

"Instead of universal riches and prosperity we have rapid widespread poverty and distress. Instead of becoming lords of manufacture, our country is the common "dumping ground" for the manufactured wares of of our foreign rivals. Instead of good wages and general employment there is "sweating" and *unemployment*. Instead of home industries supporting our own people, they are obliged to seek work in Germany and elsewhere; and worst of all, instead of the mother country holding out a helping hand to the best and readiest, the strongest and fittest of her sons and daughters, they are obliged

* "Politicians who are insufficiently acquainted with the real conditions of agriculture may, of course, devise an elaborate system for the fair and automatic and adjustment of rents, and for securing to the cultivators at the end of their tenure the fruit of their labour, by making enactments which are to insure these ends. But such a system, which may look very excellent on paper, would hardly work in practice. In the first place, such a system would be too complicated to make it understandable and attractive to the average country man. In the second place, a huge and costly official machinery would have to be created, and the peasant would, in the end, have to pay for that mediating and adjusting service, which would be chiefly productive of dissatisfaction and much costly litigation. Therefore a free-hold peasantry must be created, and it could be created out of our so greatly reduced army of [illegible]

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to leave the land they love, and seek their bread in lands that are free from these old worn-out ideas, which have wrought such incalculable harm to the British people."

Professor Von Treitschke, the eminent historian condemned Free Trade from the historian's point of view. He wrote in his "Politik" :—

*"We have found it to be an erroneous idea that Protection is only necessary for young industries. Old industries, too, require protection against foreign com-

---

* The following scheme which Andrew Carnegie recommended, may be instructive to all tariff-reformers :—

First : Duties should be collected chiefly from foreign luxuries used by the extravagant rich class without regard to free trade or protection.

Second : There should be no income tax in a time of peace.

Mr. Gladstone once appealed to the country upon this subject alone denouncing it as tending to make a nation of liars. While it is in theory a just tax, in practice it is the source of such demoralization as renders it perhaps the most pernicious form of taxation which has ever been conceived since human society has settled into peaceful government. Any measure is justifiable in time of war, but the only excuse for an income-tax is imperative necessity. The Government revenues must soon produce a surplus over expenditure, if from no other cause than the increase of population and wealth, and they can be made to do so by taxing higher only the extravagances of the few.

[A gifted author institutes an instructive comparision between Great Britain and Gemany as regards taxation :—

Income-tax in Germany. (*Allowing for Abatemenst.*)		Income-tax in Great Britain *Allowing for Abatements.*
On £ 150 ...	4¾ *d.* in the pound	9 *d.* to 1 *s.* in the pound.
„ £ 300 ...	5¼ *d.* „ „	
„ £ 500 ...	7½ *d.* „ „	
„ £1,000 ...	7½ *d.* „ „	
„ £5,000 ...	9½ *d.* „ „	

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petition. In this respect ancient Italy teaches us a terrible lesson. If protective tariffs against Asiatic and and African bread-stuffs had been introduced in time, the old Italian peasantry would have been preserved, and the social conditions of Italy would have remained heal thy. But Roman traders could import cheap grain from Africa without hindrance, the rival industries decayed, the rural population disappeared, and the Campagna which surrounds the capital, become a vast desert."

Estate duty to direct descendants:—		
None in Germany ..	...	1-8 per cent in Great Britain
Import duties in Germany	...	Import Duties in Great Britain
10 *s.* 7 *d.* per head	...	15 *s.* per head
All Indirect Taxes in Germany	...	All Indirect Taxes in Great Britain.
18 *s.* per head	...	30 *s.* per head.

For every pound paid by the average German in local taxation the average Englishman pays £ 2. 10 *s.*]

Third: Established industries should not be subjected frequently to violent changes but should be given time to adjust themselves to new conditions. A reduction of more than one-half of the duty at one time upon an article is inexpedient and even dangerous.

Fourth: Reciprocity is the best step that can be taken to extend our foreign trade.

Fifth: The Bounty upon home-grown sugar should not yet be abandoned, for it is not yet proved conclusively that the growth of beet and sarghum sugar cannot finally be developed sufficiently to give us a home supply upon favourable terms.

Sixth: Such wool as we cannot produce at home and yet is required for mixture, should be free of duty.

Seventh: Art of All kinds should be free, because art treasures inevitably flow into public institutions sooner or later

Eighth: The tariff once settled, there should be tariff legislation only in the second year after each census, except when a deficiency in the national revenues and sound policy require additional sums to be collected from such imports as are the luxuries of the extravagant rich, and not the necessaries of life of the frugal poor.

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THE PARDAH SYSTEM.

The Pardah system has been much denounced as well as much belauded. It has very often been vehemently attacked by men of new light, education and refinement, and has been with equal vigour supported by the champions of the old customs, the conservatives who look upon every innovation as a step towards deterioration and demoralization and consequently think it their sacred duty to keep to the old system whether good or bad.

But before proceeding any further on the subject, it is necessary that we should understand clearly what the Pardah system means. What is Pardah? In the ordinary sense of the word 'Pardah' means a curtain. And so the Pardah system would mean the custom of keeping women behind the curtain. But no. It has a deeper and more disastrous significance—deeper than can be conceived. It practically means a system which annihilates the very humanity of the fair sex for whose benefit it has been devised. It means the ruin of their health, their intellect and their prospects.

But when and how did such a pernicious custom become prevelant in India? Surely no such thing as Pardah existed in India before the times of Ghazini and Ghaur as can be clearly seen from the concurring records of Magasthenese, Huen Tisang and many other writers. Can any one believe that Sita, Dropadi, Damayanti, Savitri, the jewels of women of ancient India, observed Pardah? Can any one having the least common sense believe that Gargi when engaged in controversy with Yagyavalkya was speaking from behind a Pardah! I hope Indians do believe that there never was such a system in India as Pardah. It originated in the evil times when the sons of India were ignobly sleeping in the slough of selfish greed, when our

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holy Bharat Bhumi was being trampled under the foot of Muhamadan adventures like Mahmud—at a time when India's beloved daughters could not protect themselves and save their honour but by following this custom. And it is really praiseworthy that they did so. But the times have changed. That which in an age of gross corruption and maladministration is a blessing may be an evil in good and peaceful times. During the Muhamadan rule, some rulers oppressed the women of the ruled, and there are many instances showing how they fought over a beautiful woman. Well, in such times it was fortunate that the Pardah system was devised. But now, dear readers, under the British rule when women are treated with so much respect and civility, there is no need to abide by that pernicious custom. At present the evils attending the Pardah have multiplied and completely marred its usefulness. At present when the rulers and the ruled have been placed on one footing, when disrespect for women is thought and punished as a most heinous crime, when even the redcoats of the rulers pay the greatest respect to women, is it not shameful that women should be kept in such Pardah! Should not the more enlightened men of various castes and creeds come forward and abolish this ruinous custom and restore to women their former freedom.

In modern times the Pardah is a great obstacle in the way of women's improvement and consequently a curse rather than a blessing. It is patent fact that women of those provinces of India where there is less Pardah observed or none at all are healthier and stronger and better educated than their more unfortunate sisters:—the Muhamadans and the Hindus of the United Provinces. The cause of all the weakness—moral, intellectual and physical—of Indian women is the Pardah. They are not allowed to go out, their houses are not built so that they can receive pure, fresh, bracing air, and in a few houses where there are gardens and parks, the masters do

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not allow them to have a walk round the garden and enjoy the fresh open air. Thus women generally lose their health and die prematurely or if they do not, they pass a miserable life. They can get no glimpse of beautiful scenery which is indispensible to the happiness of the mind and the health of the body. The effect of this injurious system on the intellect is still worse. For practically speaking Pardah is the greatest barrier to women's advancement and education. Not taking into account those men who are rigid followers of the Pardah system and who will on no account give any liberty to their women folk, men of advanced ideas who though they appreciate women's education deliver good long speeches publicly advocating the removal of the Pardah, take no measures to introduce this reform into their own households. Not only this, but they actually prevent their wives, daughters and sisters from visiting such places where they could enlighten their ideas, or mix with those from whom they could learn many useful things, simply because it will be an infringement of the Paradah. Now is this not a great shame?

Morally too the Pardah has done a great deal of mischief. Some people say the violation of the Pardah well produce gross corruption etc. To them my answer is: Was there no corruption among the Begums of the Mughal nobles who were kept in the strictest Pardah! Is the corruption among the non-observers of the Pardah of the other provinces any worse than among the strictest *Pardah-Nashins* of these provinces? The real fact is that all evils generate from the weaknesses of men and women and the only way of preventing these evils is the good liberal education of both the sexes. The Pardah is no good in preventing evils. On the other hand it helps in multiplying them. The women confined behind the Pardah have no spirit of liberty and having no opportunity of intercourse with the world outside the four walls of their

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house become narrow-minded and self-conceited. Besides, what right have men to imprison women whom God has given just as much liberty of thought, speech and action as they themselves enjoy? Should you not think ill of those giants who would unlawfully put you in confinement only because they have more brute force! Is it not paradoxical that Indians cry day and night for liberty but never think of restoring freedom to those who are under their subjection! Not only are our women not allowed freedom of action but freedom of thought and speech as well is denied them. Now a days women are nothing but galley slaves, created if to perform all the menial work for the men. And the result is beneficial for neither sex. The unhealthiness and inefficiency of the present day Indian women affects the future generation a great deal and India's weal or woe depends on this generation. So readers, if you want that the sons of India should once more attain to their former pre-eminence you must break down the Pardah; if you want to make your sons healthy and strong restore health to your womankind by releasing them from their confinement. If you desire that your dear Mother Bharat be again what she was ages and ages ago, be fair to her daughters and do them justice and you will see the most beautiful scene of India's prosperity now hidden behind the Pardah.

The good woman should be ever honoured and worshipped like the devas themselves. By the favour and soul—power of the *true* women are the three worlds upheld. (*The Markija Purana.*)

The man is not the man alone; he is the man, the woman and the progeny. The sages have declared that the husband is the same as the wife (*Manu*).

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THE ARYA SAMAJ AND ITS DETRACTORS

A VINDICATION.

is the title of the book which Mahatma Munshi Ram and Professor Ram Deva have written in defence of the Arya Samaj. It is a bulky volume running into nearly 600 pages. It is divided into two parts of nearly equal length. The first part is from the pen of Professor Ram Deva and consists of seven chapters. The first chapter gives the genesis of the feelings of ill will with which the followers of others religions regard the Arya Samaj. It also gives the genesis of the now notorious Patiala Sedition Cases. The second chapter is a general examination of the opening speech of Mr. Arthur Grey, the counsel for prosecution in those cases. The third chapter is in defence of Swami Dayananda's great work, the Satyarth Parkasha and proves the absurdity and hollowness of the charge that it is a seditious book. The fourth chapter demonstrates that Dayananda's criticism of other religions is entirely free from spite and malice and that the language used by him is not half so strong as that employed by many eminent writers in criticising Christianity and Islam. In the fifth chapter we are introduced to Krishna Varma, who, by his violent and criminal writings, has earned such an unenviable notoriety for himself; and are placed in possession of facts which conclusively prove that this celebrity's connection with the Arya Samaj was only nominal and that Mr. Grey was entirely wrong in drawing the conclusions he did draw from Krishna Varma's having once been a member of the Paropkarini Sabha, constituted by Swami Dayananda to take charge of his property and to spend it in the propagation of the Vedic religion. The sixth chapter is devoted to the London *"Times"* and its special correspondant Mr. Valentine Chirol, who undertook the voyage from England to India for the sole object of studying the problem of Indian Unrest on the spot. The authors successfully show that the articles, which Mr. Chirol contributed to the *"Times"* on the Arya Samaj are not only full of misrepresentations and false conclusions, but are also full of such grotesquely false insinuations as that the claims of Swami Dayananda to Vedantic learning were slight and such ridiculous statements as that nothing in the Vedas prohibits either the killing of cattle or the eating of bovine flesh. Such insinuations and statements expose this stupendous

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ignorance and gigantic conceit and render his opinion absolutely worthless. In the seventh and the last chapter the authors take a 'peep into the future' and express the hope that 'This book will dispel the clouds of distrust and the Arya Samaj will emerge with magnificent lustre and untarnished brilliancy'. The authors 'have too much faith in the innate sense of justice of John Bull and his inborn capacity for unravelling tangled knots to take a pessimistic view of the situation, and they conclude the first part, therefore, with the prayer! "May the Searcher of all hearts aid us in our resolve to deal justly and charitably with the British Government even when some of its officials seem unjust and uncharitable."

The second part is made up of eight appendices of which the first gives us the major portion of the opening speech of Mr. Grey; the second reproduces the famous judgment of P. Harrison, Esquire C. S. District Magistrate Allahabad, in the case of King Emperor Vs. Ala Ram Sanyasi, in which the learned Magistrate recorded the judicial finding that there was 'no incitement to rebellion' in some of those very extracts from the Styaratha Prakasha in which Mr. Grey smells 'political aspirations of the strongest type' 'to gain political power by every means possible;' the third contains that supremely mischievous letter which appeared in the "*Civil and Millitary Gazette*," Lahore, dated 16th June 1907 and the vigorous and indignant replies it called forth from Mahatma Munshi Ram and Professor Gokal Chand M.A.; the fourth contains a summary of the two speeches which Mahatma Munshi Ram delivered at the 31st and the 32nd anniversary of the Lahore Arya Samaj; the fifth is a full report of the proceedings of the Patiala cases; the sixth contains the various appeals made to His Highness the Maharaja of Patiala for the restoration of the Arya Mandir; the seventh gives specific instances of obstacles placed in the way of Arya Samajists by some British officials on account of the misrepresentations created by the enemies of the Samaj; and the eighth gives a 'list of documents alleged to be seditious and selected, by the Patiala police as exhibits in the case, out of those taken in custody at the time of search of some of the principal accused.'

This is a brief outline of this remarkable book. By writing this book the authors have placed the Arya public under a deep obligation. Such a book was sorely needed at the present moment when it appears that every man thinks himself privileged to speak disparagingly of the Arya Samaj and its leaders and to indulge in

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any amount of foolish and irresponsible talk about the character of the movement. The Arya Samaj has suffered long, bearing its tribulations with patience and fortitude without ever thinking of retaliation and if it has ever spoken out it has, more often than not, done so in self-defence. It has rarely played the part of the aggressor. If all that has been written by the followers of other religions against the Samaj and all that has been written by the Samajists against other faiths could be collected and weighed against each other, then the latter would be found to have been as dust in the balance. The mere force of numbers on the side of its opponents gives the lie to the complaint that the Samajic writings against other religions are more numerous than the writings of the men of other faiths against the Vedic religion. In the nature of things such a complaint cannot be true. For every Aryan tongue and pen there are 600 Muhammadan and 25 Christian tongues and pens ready to wag and scribble. In Northern India there is hardly a Muhammadan paper which does not indulge in diatribes against the Samaj. The Hindus to win whose favour according to Mr. Chirol, 'Dayanand did not hesitate to include cow killing among the deadliest sins' are, perhaps, more opposed to the Arya Samaj than either Muhammadans or Christians. Take up any Hindu paper conducted by an orthodox editor and you will find that there is no love lost between it and the Arya Samaj. There are very few Hindu Preachers who refrain from showering abuse on the Samaj and Dayananda. And yet we are told in all seriousness that the Samaj has got a 'provocative propaganda'! Such complaints being uttered by men after men gain in volume and force. They reach and are poured into the official ears. The officials either through carelessness or on account of the confidence they have in the reporters never inquire into the truth or otherwise of the complaints and so they find ready credence. The Samajists have not got the same opportunities of access to the authorities as their adversaries who are more influential and more numerous. Nor have they the inclination to speak ill of any man or movement. And so the mischief works on apace with the result that some officials have got so much prejudiced against the Samaj that they are not ready to hear and believe any thing in its favour. This is the genesis of the charge that the Samaj dabbles in politics of a doubtful character verging on sedition. This is also the genesis of other charges brought against the Samaj by its detractors.

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To my mind the authors have correctly gauged the situation and they have been able to trace this feeling of antipathy towards the Samaj exhibited by some Government officials to its true source. They show that before the present political troubles the Samaj was not under a cloud. Many of his eniment contemporaries regarded Swami Dayananda as a great social and religious reformer. They failed to recognize in him a political agitator exciting the mob to rise in open rebellion against the Government. On the other hand they found that his mission was a mission of peace and he the apostle of religious, social and moral reform. (And who were they who formed this opinion about Dayananda and his work? They were all men of light and leading, friends of the Government and the country. Sir Syed Ahmad—the sage of Aligarh—to whose political sagacity and foresight the Mohamadans owe their present political elevation, was not a man who could be easily deceived. He was a shrewd student of men. He and Swami Dayananda were friends. If Dayananda had been a man harbouring in his bosom dark designs for the subversion of the British Raj, Sir Syed would have found him out and exposed him and he would have been the last man to eulogise him after his death.) But we find Sir Syed lamenting the Swami's death in the following terms :—

"It is very much to be regretted that Swami Dayananda Saraswati, who was a profound Sanskritist and a great Vedic scholar, died at Ajmere on the 30th of October 1883 at 6 p. m. He was not only a scholar, but also a good man having in him the qualities of a true ascetic. His adherents look upon him as a *devata* and verily he deserves to be so looked upon. He taught the worship of one Resplendent Formless God and of none else. Besides we were intimate with the late Swami and always reverenced him extremely. He was such a learned and good man that he merited veneration at the hands of followers of all religions."

We are living in changed times. The followers of the sage of Aligarh are dinning into the ears of the Government that Dayananda was a political agitator of the worst type and the Arya Samajists a band of sedition—mongers! No one will accuse Mr. A. O. Hume and Mr. Frederic Fanthome of having any polititical design against the Government and consequently it cannot be said that they were in secret sympathy with Dayananda. Mr. A. O. Hume was an opponent of the Swami in religious controversy and yet he calls him 'a great and good man!' Mr. Fanthome wrote about him in the following terms:—

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"India has lost in him a philosopher, whose equal—speaking of the future—India will perhaps never have." The Indian and the Anglo Indian Press published appreciatory notices of his work. After his death they spoke highly of his learning and piety, but it is strange that no one spoke of his political views. I think that if even in the face of these proofs some men persist in asserting that Dayanand's mission was political and not religious, the Arya Samaj cannot help it. You can convince a man who has got an open mind but to convince a man with preconceived notions who hugs them the more closely, the more thoroughly their absurdity is exposed, is beyond the power of logic and reason. If people having eyes and ears will neither see nor hear, who is to blame?

Swami Dayananda departed this life more than 25 years ago. In his lifetime and since his death thousands upon thousands copies of the Satyartha Prakash have been published. It has been translated into Bengalee, Gujratee, Urdu, English etc. The literature of the Samaj is for the most part in Urdu and Arya Bhasha. Officials and non-officials of every class and creed have read the Swami's works but they have not perverted a single individual from the right path. If the books had been poisonous as they are now represented to be, the proofs of the deleterious effects of the poison on the thoughts and acts of their readers would be forthcoming. But we search in vain for such proofs. We do not find signs of increasing disloyalty and disaffection among the Samajists and their friends. No public disturbances or breaches of the public peace are reported from centres of Samajic activity. Hundreds of thousands speeches have been delivered from the Samajic platforms during 34 long years but how strange that we do not hear of a single riot taking place in consequence of those exciting and provoating harangnes! Were they addressed to stocks and stones and not to men, living men? What prevented them from being excited? The Samaj has carried on its propaganda in broad day light. Its proceedings are never held *in camera*. There is no mystery about its work or method of work. It is not composed of illiterate ignoramuses. Its members are not recruited from one particular community or class. It claims among its rank Ruling Chiefs, officials holding responsible offices under the Government, members of Council, pleaders, doctors, merchants, shopkeepers, labourers. This Samaj of yours must be a queer thing indeed! So wicked and yet so harmless; so open and yet so mysterious!

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Hail! Dayananda, the prince of conjurors, for thou hast mystified all! Hail! thee again Dayananda, the great wizard of the East, for thou hast taught the art of mystification to thy followers with such perfection that no one can find out what they really are *i.e.* men of strongest political aspirations. But alas! thy spell dissolved exactly 24 years after thy death. Some of the followers of others religions thou hadst criticised awoke from the stupor in which they had been lying for more than 20 years and found out to their great dismay that thou wert a seditionist (God save the mark!) and thy followers a pack of hypocrites who had been carrying on their political work in a religious garb!)

The whole thing is so absurd that we wonder how some officials of our enlightened and wide-awake Government have come to believe in the charge that the Samaj is a political body. Two conclusions are irresistible. The first is that the books of Dayananda and the activities of his followers are of a quite harmless nature. If they had been of a harmful character, they were sure to produce baneful effects on the political relations between the rulers and the ruled. The Government has allowed the Samajists full freedom of speech and press and they have not abused it. I should think that 30 years is a long enough period for a trial. I venture to assert that during this long period the Samajists have given a good account of themselves to the Government and it has no justification for adopting a policy of suspicion instead of one of confidence. The second conclusion is that this outcry that the Samaj is a political body of a dangerous type, which is issuing from the Muhammadan and other camps is raised from interested motives. As the authors point out the opponents of the Samaj not being able to meet it in fair combat on the field of controversy have taken to discredit it in the eyes of the Government It is not difficult to understand why our friends the Muhammadans and Christians make so much noise about the disloyalty of the Samaj. It is mainly due to the activity of the Samaj that the current of conversions to Islam and Christianity from among the higher castes of the Hindus has been stemmed. The samaj has not only checked the work of proselytisation as carried on by these two religions so successfully so far, but it has itself become a proselytising agency. It has thrown upon the portals of the Vedic religion to all men without distinction of creed, colour and caste. It has reconverted hundreds of men who had abjured the faith of

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their ancestors and has felt no hesitation in receiving into its capacious arms men born and bred in alien faiths. This was too much for the Muslims and the Christians to bear. They made common cause against the Samaj and finding themselves powerless to vanquish it by fair means have forged this weapon of vilification.)

Mr. Grey's speech is an epitome of all the accusations hurled at the Samaj by its adversaries. The authors have taken all the charges one by one and have refuted them so completely that it will be a matter for wonder if any one ventures to take them up again. They have simply smashed them and beaten all life out of them. They have exposed the fallacies of Mr. Grey so ably, have analysed and dissected his arguments so skillfuly, have turned the searchlight of facts on his misrepresentations and statements so powerfully that his speech appears a hideous and striking skeleton, that it really was, exciting disgust in the minds of onlookers. Many a time they have caught Mr. Grey tripping. In their presence he seems to forget all his gymnastics and turns complete somersaults to the infinite delight of the spectators. It is not my intention to give extracts from the book to illustrate my points. If I were to do so, I should never bring this article to an end. I shall ask the reader to read Mr. Grey's speech and the general examination of it in the book itself. It is not of much importance what Mr. Grey said or how he said it. What is important is to see whether he said the right thing. Mr. Grey concentrated his forces to attack the personality of Dayananda and his chief work the Satyarthaprakash. I have already remarked that the authors have shown by the clearest evidence that Dayananda was not a political man and was not regarded as such by those who came in contact with him and had the privelege of having personal intercourse with him. Now about the Satyarthprakash. (Mr. Grey tried to show from certain extracts therefrom that the book was a treatise on politics and inculcated views of a highly dangerous nature. It will be useless to refer to those extracts. They have been so often quoted and misquoted and misinterpreted by the detractors of the Samaj that it may be safely assumed that the readers of the "*Vedic Magazine*" are acquainted with them. The authors have shown in their own admirable way that Swami Dayananda was no mean writer. He was a philosopher worthy to take rank with the greatest thinkers of the world. He looked upon all subjects with

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the large, extended vision of a thinker and not with the narrow, myopic vision of a party politician. He wrote for all times and countries and therefore the considerations of expediency did not weigh with him. He dealt with principles and not with persons. If he laid down the duties of a sovereign he did not do so because he contemplated the overthrow of the British Raj and the installation of an Indian Emperor on the throne of India, but because he thought that an ideal king in whatever country he may happen to rule should discharge those duties. He laid them down not for the ruler of a particular country but for the ruler of men. Similarly if he analysis the causes of the downfall of the Indians, he does not do so because he wants them to rise up in arms against the established Government but because those causes are of universal application. They will produce the same effect in any other country be it England or be it America. The case of the Indians only furnishes an illustration of the working of those causes. And if ever a sigh escapes him at the sight of the degraded condition of his fellow countrymen, it is not because he was an enemy of the British Raj but because he himself was an Indian. They err grievously who say that this attitude of his was incompatible with his loyalty to the Government. He never thought of throwing off the yoke of the British. What he desired was to make British Rule more popular by bringing about a better understanding between the rulers and the ruled. He knew and appreciated the advantages of British Rule and it is an unpardonable insult to his intelligence to think that he desired to turn the British out of India. Could be ever like to see his country engulfed for a second time in that chaos and anarchy from which the strong arm of the British had rescued it? Could he desire to start the warring elements again into their life of eternal conflict, which the Pax Brittannica had sent to (let us hope) eternal death? This the bitterest enemy of India could not do and Dayananda was an ardent lover of his country. The authors quote largely from eminent political philosophers of England such as Macaulay, Spencer, Seely, Mill, Lecky and others to show that Dayanand's teachings on the science of Government coincide with theirs. It is then inexplicable why the same opinion coming from the pen of Mill should be praised as a specimen of the highest political insight and in the mouth of Dayananda be stigmatised as a dangerous doctrine. If Dayananda writes that a 'foreign Government perfectly free from religious prejudices,

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impartial towards all the natives and the foreigners, kind beneficent just, though it may be, can never render the people perfectly happy" he teaches a revolutionary doctrine; but, if Mill lays down that 'it is always under great difficulties and imperfectly that a country can be governed by foreigners; even when there is no extreme disparity in habits and ideas, between the rulers and the ruled," he only gives expression to a universal truth. It is therefore, plainly the teacher's personality which determines the worth or worthlessness of a teaching. There are persons whose touch turns even gold to iron and it seems Dayananda was one of that luckless lot.)

The opponents of the Samaj openly say that the protestations, that the Samaj is a purely religious body, now so frequently heard from the platform and seen in the press, are only of recent origin. (The Samaj never thought of declaring its non-political character before. The authors show that whenever this baseless charge was hurled at the Samaj it lost no time in repelling it. (In 1883 when the oldest Samaj was but 6 years old and when only a few months had elapsed since the death of its founder a paper of Christian proclivities accused the Samaj of harbouring political tendencies. The *Arya Magazine* for December 1883 at once wrote as follows:—

"This piece of information is quite new to us and must have been obtained from new dispensationistic inspiration. The society is for religious and social reform and has no hand in political matters and he who in the face of its printed and widely circulated principles asserts it to be a political body is either a malicious person or one whose abode ought to be in the lunatic asylum."

The National League invited the Lahore Arya Samaj to join in sending a memorial to the Viceroy for receiving the representatives of the public as members of his Council. The Samaj passed a resolution unanimously that politics were outside the sphere of the Samaj and therfere it could do nothing in that matter. Sir Macworth Young advised the youths of the country to walk in the footsteps of Swami Dayananda whose influence on the educated youth of India he considered to be both potent and beneficial.)

Mr. Grey tried to make much capital out of the connection of Krishnavarma with the Samaj. Mr. Grey argued:— Krishna Varma was a Samajist: he is a revolutionary: ergo all Samajists are revolutionaries. Mr. Grey took care to speak of Krishnavarma and laid great stress upon his con-

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nection with the Samaj, but. he conveniently forgot that Maharana Sajjan Singh of Udeypur was the first president of the Paropkarini Sabha and the late justice Ranade and other eminent persons were among its members. The authors have collected overwhelming evidence to show that Krishnavarma's connection with the Samaj was but nominal. He never cared for the Samaj and it never cared for him. He was once appointed Superintendent of the Vedic Press Ajmere and he acted in such a high handed manner that the Samajes passed votes of censure on him and condemned his conduct so strongly that he was forced to retire from the Superintendentship. They also show that Krishnavarma was not a revolutionary so long as he remained in India. He held exalted offices of confidence and responsibility in several native states and was held in such high esteem that a Viceroy did not think it beneath his dignity to pay him a visit at his house. But his having once been a member of the Paropkarini is enough to fasten the responsibility of his present revolutionary and murderous views on the Samaj.)

The authors have devoted a whole chapter to Mr. Chirol the special correspondent of the "*Times*" of London. The gentleman in two articles which he contributed to the "*Times*" on the Arya Samaj has only repeated what the other enemies of the Samaj have been saying so long; but being a clever writer he has bolstered up these flimsy and baselese charges so cleverly that people unacquainted with the real facts of the case are in danger of falling into his snare. He poses as a man gifted with omniscience and is ready with a theory to explain every phenomenon. He assumes the role of a teacher of every subject under the sun. He goes on making sweeping statements without the slightest hesitation. He knows that readers of newspaper articles never stop to think whether the writer is qualified to pronounce an opinion on a given subject and whether what he writes is true or false. They have neither to leisure nor the inclination to ask themselves such questions. They believe whatever the writer tells them. This is the greatest danger from Mr. Chirol's articles. They will be believed as gospel truths by the average Englishmen. It was, therefore, necessary that the misunderstandings created by them should be removed and their errors exposed. The authors have proved conclusive ly that Mr. Chirol's opinions are both misleading and mischievous. So far as the Samaj is concerned, he has made no enquiries, worth the name, and has not read its literature. He has simply dresssd up the charges brought by the opponents of the Samaj in his admirable

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English. Mr. Chirol's attacks on Swami Dayananda were so uncalled for, provocating, and unjust that they have offended even men outside the Samaj. The authors have done well to include a reply to Mr. Chirols strictures on the Samaj in their book. They have shown that Mr. Chirol is wrong in his facts and also in the conclusions.

Another charge most confidently brought by Mr. Grey was that Dayanand abused the other religions in mean,, coarse and improper language. He went even to the length of calling it foul. The authors have shown from various quotations from Dayananda's works that he never criticised any religion or doctrine out of malice and spite. He condemned error wherever he found it and condemned it strongly. He was an enemy of untruth and error whether it was advocated by princes or by the people. He was a staunch friend of truth and never hesitated to accept truth even if it was to be found in books which he criticised so incisively. As to the language which Mr. Grey was pleased to characterise as mean, coarse, improper and foul, the authors have given large extracts from the works of great writers and thinkers that the language employed by them in criticism of Islam and Cristianity was as 'mean, coarse, improper and foul' as the language of Dayanandna. If Dayananda has erred in this respect, he has erred in good company which includes high officials of the Government such as Sir William Muir, eminent friends of the British such as Sir Syed Ahmad and great reformers such as Luther &c. &c. The fact is that it is very difficult for small minds to understand great minds. Masterminds never do a thing from base motives. They love truth and hate error. They never care for the pleasure or anger of the crowd. They will do their duty even if some people take offence at their conduct. Christ who was the humblest of the humble spoke of the Scribes, and Pharisees as hypocrites. Mohammad cursed and anathematised the infidels. If the conduct of other great men was defensible, Dayananda's was doubly so. Dayananda, like all great and good men, hated error and not men wedded to it. He hated error so that he may love men more.

The critics of the Samaj are never tired of questioning Dayananda's motives. They give out that he in his heart of hearts was a revolutionary and the chief aim of his life and work was to unite people against the Government and yet these good people in their simplicity inform us that the hands of all men are turned against the Samaj because Dayananda and his followers abused other religions in

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'mean and coarse' language. Curious logic this! If our friend's, contention that Dayananda was a revolutionary be correct, then we ought to find him pandering to prejudices and weaknesses of the people in order to win them over to his side. This is, however, the one thing which he does not do; although Mr. Chirol teaches us that in condemning cow-killing Dayananda pandered to the weakness of the Hindus! He was not, therefore, a revolutionary. But consistency and regard for facts are not the strong points of the critics of the Samaj.

Perhaps it may be asked what was the necessity for writing this book? I think there was a crying need for such a book. The memory of the founder of the Arya Samaj had been vilified, its character had been maligned and it had been proclaimed publicly in the course of a great state trial as a seditious body in the most offensive manner. The trial ended in a fiasco and the opportunity of vindicating the character of the movement was therefore lost. The case terminated before the accused could enter upon their defence and consequently no evidence could be given to refute the charges of Mr. Grey. Under these circumstances it was absolutely necessary that there should be a public vindication of the ways and works of the Arya Samaj and Dayananda. Mahatma Munshi Ram read the situation and heard the call to once more speak out in defence of his beloved church.? The revered leader at once determined to write the present book. His shattered health and numerous other demands upon his time did not allow him to complete the book single-handed and therefore he called his young lieutenant Professor Ram Deva to his aid. And we are glad that he did so; for, if the Mahatmaji had tried to write the book unaided, it could not have been given to the world so soon. The talented authors have done their self-imposed task so well that it can not fail to evoke feelings of gratefulness in the minds of all workers of the Arya Samaj. Whatever they have written, they have written with a full sense of responsibility. They have looked the charges and accusations direct and indirect, light and serious brought forward by the detractors of the Arya Samaj, full in the face and have refuted them with courage and what is more calmness. They have not minced matters, nor have they sought the shelter of casuistry and specious arguments. For every statement they have made, they have given proofs conclusive and convincing. They have always kept to the defensive and have never allowed themselves to take the offensive. The book is in

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every sense of the term a vindication. It never becomes vindictive. All lovers of truth and justice ought to make it a point to read this book. They will not only be able to form a correct opinion about the Arya Samaj, they will also gather much valuable information on other important subjects which the authors have been at pains to collect in its pages. It is the duty of every Arya to read it and it is also the duty of all who want to know the truth about the real character of the Samaj and to deal justly by it. I hope and trust with the authors that "this book will dispel the clouds of distrust and the Arya Samaj will emerge with magnificent lustre and untarnished brilliancy.' Mahatma Munshi Ram has reduced the price of the book from Rs. 5 to 3 and it can be had of the Manager Saddharma Pracharak Press, Gurukula Kangri. It is to be hoped that the reduction in the price will stimulate its sale.

It is highly desirable that the book should be placed in the hands of as many officials (District and Cantonment Magistrates, District Judges and heads of other departments) as possible and it will not be too much to hope that many Arya Samajists will be found to send the money to the manager Sad Dharm Pracharak Press Gurukula Kangri and request Mahatma Munshi Ram to send the books to the officers whom they will name or whom Mahatmaji will choose.

I shall say even more, and I have said it before, namely, that supposing that the Vedic hymns were composed betwee 1500 and 1000 B.C. we can hardly understand how, at so early a date, the Indians had developed ideas which to us sound decidedly modern.

We must simply keep our pre-conceived notions of what people call primitive humanity in abeyance for a time, and if we find that people three thousand years ago were familiar with ideas that seem novel and nineteenth century like to us: well, we must somewhat modify our conceptions of the primitive savages.

(Maxmuller)

Astonishing fact! The Hindoo revelation, which proclaims the slow and gradual formation of worlds, is of all revelations the only one whose ideas are in complete harmony with modern science.

(Jaccolliot)

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CRITICISMS & DISCUSSIONS.

Physical Science in the Vedas.

DEAR SIR,

In the last issue of the *Vedic Magazine*, Pro. Ray criticises the article of an "Indian Nationalist" on "The Advent of the Redeemer." In that article an "Indian Nationalist" had tried to show that the Vedas are the repository of all the sciences, and that it is only in the Vedas that we find a religion which is not opposed to science. Along with this, an "Indian Nationalist" wanted to show that Swami Dayananda's Exposition of the Vedas was the most scientific and the most reasonable. In this there is no doubt that the position taken up by an "Indian Nationalist" is of a very controversial kind. There could be raised a hundred and one objections against it. By showing that there are three or four scientific truths in the Vedas, how can it be proved thet they are the repository of all the known and unknown sciences? By what arguments can it be shown that the real meanings of the Vedas were only known to Rishi Dayananda, and that Sayana, Max-Mullar, and others were wholly in the wrong?

These were some of the objections which could be raised against the writer's position, and it would have been very fruitful to discuss them. But here comes Pro. Ray abusing an "Indian Nationalist" right and left. He exhausts the vocabulary of the English language over which he has such a wonderful command and pours forth a torrent of expletives on the head of the unfortunate writer. He begins his criticisim with a very furious attack on the materialistic tendencies of the writer, and then goes on with preaching business at some length. He regrets very much that we Indians have forsaken the path of calm and peace upon which our forefathers trod and have fallen in the deep ditch of materialism. The Vedas can not contain, according to Professor Ray, any scientific truth.

Our forefathers who were, in his opinion, the real composors of the Vedas, cared little for the world. They had no love for Physics and Chemistry. Therefore, he argues, it is incorrect to say that they contain such scientific formulas as H_2O.

If the ancient Rishis did not love the world, what did they love? If the Vedas do not contain scientific truths, what kind of truths do they contain? These are the questions which would arise in

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our mind, when we read the first part of Pro. Ray's article. And we expect to be told in reply that there are some very high spiritual ideas explained in them. But how much are we dis-appointed, when after expending much powder and shot in denouncing the materialistic point of view of an "Indian Nationalist," and after singing the praises of ancient Rishis, he tells us that the Vedas contain nothig more than invocations of certain Deities for participation in yajnas? Professor Ray praises our ancient Rishis for their spiritual tendencies, but the kind of spirituality which lies in invocation of gods, I have not been able to understand? If there is nothing more in the Vedas than what Professor Ray tells us, than there is nothing good in them.

But it is not true. To say that there is nothing but invocations in the Vedas is to say something which is quite contrary to truth, and to hold that there is no scientific truth in them is to hold something which can never be proved.

To make this clear, I give some Veda Mantras here, whose scientific teachings can not be denied. Their meaning is so clear that it is impossible to interpret them otherwise.

ते हि द्यावापृथिवी विश्वशंभुवे ऋतावरी रजसो धारयत्कविः ।
सुजन्मनीधिणेअन्तरीयते देवोदेवी धर्मणा सूर्य्यः कविः ॥

ऋ० १ । १६० । १ ॥

सूर्य्यः रजसः द्यावापृथिवी धारयत् means that the sun balances the earth and other (ग्रह) *Grahas* by force of Gravitation.

अनुस्वधा मक्षरन्नापो अस्यावर्धत मध्यआनाव्यानाम् ।
सध्रीचीनेनमनसातामिन्द्रः ओजिष्ठेन हन्मना अभिघ्नन् ॥

ऋ० १ । ३३ । ११ ॥

अस्य इन्द्रस्यस्वधा मापः अक्षरन् means that water falls on the earth after being taken up by the heat of the sun.

आयं गौः पृश्निरक्रमीद असदन्मातरं पुरः ।
पितरं च प्रयन्त्स्वः ॥ १० । १८९ । १ ॥

गौः मातरं पितरं च अक्रमीत means that earth rotates round its own axis and the sun.

नवो नवो भवति जायमानोऽह्नांकेतुरुषसामेत्यग्रम् ।
भागं देवेभ्यो विदधात्यायन्प्रचन्द्रमास्तिरते दीर्घमायुः ॥

ऋ० १० । ८५ । १९ ॥

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भागं देवेभ्यो दधाति clearly means that the light of the moon is not her own, she is illuminated by the light of other luminaries. This very idea is more clearly put in this stanza इन्द्रः सोमस्य काणुका' ८ । ७९ । ४) which means that the sun is the feeder of the moon.

By these few examples, I think, I have made it clear, that the absence of physical science in Vedas can not be maintained unless one chooses to shut out the light of truth absolutely. A word about the Mantra which has been quoted from Pundit Guru Dutt's works by an "Indian Nationalist." Pro. Roy opines that this mantra can not have any meaning connected with Physical Science. The arguments which he advances in support of his statement, though not very clearly put, are three. The first is that because there can be no physical science in the Vedas, this mantra too can not have any meaning connected with Physical Science. The absurdity of this argument will be clear to those readers who have followed my communication on this point. The second argument seems to be that the whole sukta in which this mantra occurs cannot be explained if we concede that Mitra means Hydrogen and Varuna means oxygen And how does he prove this? By quoting the translation of the Sukta by Mr. Griffith. While he protests against the dogmatism of Aryas, I am sorry to find that Professor Ray himself is a victim of that very disease. By simply quoting Griffith, nothing can be proved. He ought to have tried to fix the meaning of the sukta independently. If then he had failed to agree with Pundit Guru Datta, he would have been justified in advancing the argument. His third argument is that the little word हवे makes it impossible for him to accept the meaning given to it by Pundit Guru Datta. I have not be able to understand this argument. The verb हवे is from the root हु, which means दान aad आदान (to take and to give). How can these meanings of the root conflict with the meaning given to it by the Pandit? This I can not understand. But to escape misunderstanding, I must remark here that I do not agree with an "Indian Nationalist" too when he says that the Vedas are the Text books of Professional and Liberal sciences. In my humble opinion Physics and Chemistry have a very subordinate position in the galaxy of those sciences which guide us in our moral progress. That Physics and Chemistry have their own place in the Vedas is undoubtedly true, but to call them Text books of some particular science is to miscall them.

Yours &c.

A Student of the Vedas.

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NOTES.

THE CORONATION.

We most respectfully beg to offer our sincere congratulations to Their Majesties the King Emperor and the Queen Empress on the auspicious occasion of the Coronation. British Rule stands for religious neutrality. The Arya Samaj is a body of aggressive reformers and as such could have made no headway under a Government bent upon spreading a particular religion at the point of the bayonet. Of the many undoubted blessings that have followed in the train of British Rule, none is valued so much as the boon of religious freedom. India is an intensely religious country and most of the rebellions of which we read so much in the history of the Mughal Period were due to religious causes. But for religious persecution, there would been no Marrahata Empire and no Sikh Confederacy. The rule of a handful of Englishmen over millions of brave people is a phenomenon over which the civilized world wonders and wonders justly. But, then, the civilized world does not realize that philosophic and dreamy India does not set much store by temporal gain and "politics". If it is left undisturbed in its contemplation and permitted to worship its God in its own way, it submits quietly to any form of benevolent rule. The outbursts of loyal feeling in the Arya Samaj all over India have been marked by singular spontaneity, remarkable unanimity, and almost wild enthusiasm. The Samaj is not in the good books of a section of the bureaucracy and many of its members justly complain that they have been "molested and disquieted" by reason of their faith inspite of royal pledges. Is, then, this display of loyalty a mere make believe due to repression? We emphatically say no! There is not an Arya in the country who does not entertain feelings of deep-seated loyalty and profound affection towards the King Emperor. His Majesty touched the hearts of his Indian people when he came here as Prince of Wales and gave many marks of genuine sympathy. The Aryas firmly believe that the King-Emperor is the very embodiment of sympathy and justice whatever may be said of some of his short-sighted and disloyal servants who by disregarding imperial guarantees bring His Majesty's Government into contempt. Whatever may be the differences among Indians themselves, whatever may be the grievances of the people against a section of the bureaucracy, whatever may be our

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complaints about a few disreputable Anglo-Indian rags, all the people inhabiting this ancient land—Hindus, Moslems, Aryas, Sikhs, Christians, "Loyalists," and "Nationalists," "bureaucrats" and "natives" —are united in their loyalty and homage to the throne. The existence of such remarkable unanimity of feeling in a country inhabited by people belonging to diverse races and creeds shows that His Majesty has in some mysterious and occult way endeared himself to his people of all castes and colors and has won for himself a place in the heart of every man and woman in the vast empire over which the sun never sets (All the departments of the Gurukula were closed on the coronation day. Long live the King!

THE TINNEVELLEY MURDER.

News has been received from distant Madras of the murder of Mr. Ashe Collector of Tinnevelly by a terrorist. The details of the murder are most horrifying. Mr. Ashe was shot dead in the presence of his wife. The pest of anarchism has yet to be fought. This hateful and detestable form of political work is most revolting and repugnant to all genuine lovers of India and her ancient civilization. This poisonous growth is of exotic origin and cannot take root in the soil of Aryavarta. Let our leading countrymen in Madras put forth all their efforts to fight the demon of terrorism. Let the unfortunate wretches who tarnish the fair fame of mother Ind by such dastardly and diabolical deeds and those who secretly sympathise with them understand once for all that the loyal and law-abiding people of this sacred hoary land—the birthplace of Budha and Dayananda—whose history records achievements in the domain of mercy and love will not tolerate infernal deeds like cowardly assassination and the wretched traitors to Indian civilization and culture will march to their doom "unhonored, unwept, and unsung" followed by the execrations and curses not only of the unfortunate survivors of their innocent victims but of the entire country. India mourns with Mrs. Ashe the loss of a capable official. But she has reason to bewail another loss which is perhaps more dreadful. It is the loss of a son. We do not refer to the physical death of the assassin. That phenomenon is common enough in India. India is a spiritual country and therefore the damning of his spirit by an ill—starred son and the imperilment of his welfare in the next world are of deeper concern to her. May the

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ay

Beneficent Om shower His blessings on our holy land and rescue it from the clutches of the horrible fiend of terrorism.

THE UNKNOWN GOD OF THE VEDAS.

Mr. Ramchandra K. Prabhu contributes an article to the May number of the *"Indian Review"* under the above heading. In the article the learned writer discusses the well-known hymns in the Tenth Mandala of the Rig Veda, the first nine verses of which always end with the query. "Who is the God whom we should worship" (कस्मै देवाय हविषा विधेम) the answer to which is furnished by the tenth verse which says that it is Prajapati whom we should adore. In spite of the fact that the question and the answer are there, Mr. Prabhu following the example of Professor Maxmuller creates a problem which does not exist and then sets himself to solve it! Says he :—

"But whence arose this strange query? Why was the transcendental God found necessary when in the Vedic Pantheon itself the sages could find gods, not one but several who could all ot them answer to the description given in this hymn".

Although the Veda declares that "He is one, but the wise call Him by diffenent names such as Indra. Mitra, Varuna, Agni, Divya, Suparna, Matriswan, and Garutman". (Rig Veda Mandal 1,22,164,) and the Upnishad unequivocally declares "He is called Brahma, Vishnu Rudra, Shiva, Akshya, Swarat, Kalagni, Chandrama" (Kaivaliya, Upnishad), Mr. Prabhu must needs stick to the theory of a Vedic pantheon with "bright anthropomorphic gods". He rejects the authority of the Upnishads presumably because they tell us that according to the Vedas there is but one Brahma. Even, says he, the Brahmans "which are admittedly of older composition that the Upnishads" betray a complete misunderstanding of the original intention of the Vedic hymns. Mr. Prabhu claims to unravel in the twentieth century what was hidden to the earliest commentators of the Vedas! But the learned writer does not condescend to tell us whether the "composers" of the Vedic hymns themselves understood what they "composed" better than does our friend. Presumably not, for they declare that there is no pantheon and Indra Agni, Varuna, &c, are all names of one Brahma or according to our friend of "the dark, mysterious, impalpable Brahman of the Upnishads" and his statement that these are all the names of the Sun-God is a mere conjecture unsupported by any Vedic texts. This is dis-regarding the plain

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meaning of the texts and distorting them so that they may yield a meaning in harmony with preconceived notions. We have shown that the Vedas, the Brahmans, and the Upnishads are agreed on this point and there is no estrangement. But because Professor Max Muller supposes an estrangement to have taken place, his worthy adherent must needs look for a cause of the hypothetical event, the imaginary "spiritual catastrophe" and the supposed "violent break." Mr. Tilak's Arctic Theory is taken hold of by Mr. Prabhu and made to yield an explanation of the "catastrophe" acceptable to our friend.

Here it is:—

It will thus be seen that in the early Vedic religion the arctic sun, the Purana Purusha figures largely. No doubt the Moon (सोम) the Dawn (उष्ण) and the limitless sky (अदिति) were also invoked as Gods, and goddesses. but what the Arctic Theory maintains is that at the back ground of almost all the great gods of the Vedic Pantheon, such as Indra, Varuna, Mitra, Savitri, Yama, Vishwakarma, Rudra, Siva, Vishnu, Matrishva, Brahma, Tvastri, Prajapati, Pushan, Hiranaya garbha was the arctic Sun-God.

Mr. Prabhu maintains that each God was the sun himself in his various aspects and positions in the arctic regions. The theory would be perfect but for a few missing links. Mr. Prabhu conveniently forgets that hymns like the following also occur in the Veda.

तदेवाग्निस्तदादित्य स्तद्वायुस्तदु चन्द्रमाः ।
तदेव शुक्रं तद्ब्रह्म ता आपः स प्रजापतिः ॥

(Yajur Veda 32,1.)

In this verse it is clearly stated that Brahma, Chandrama, Aditya, Prajapati; Vayu &c. are the names of the same Being. This is the plain meaning of the verse. How will Mr. Parbhu explain this verse in the light of his solar theory? He will perhaps take the word *Aditya* to mean the sun. If so so he must take the word *Chandrama* to mean the moon and the word *Vayu* to mean the air. Will he seriously maintain that the sun was called the moon, the air, and the water by the "sages" of the Vedas? Could not these sages distinguish between such common objects as the Sun, the moon, the air, and the water? Did they really believe that the water, the sun and the air were the sun in his different aspects?

Taking the well-known verse of the Yajur Veda. सपर्यगाच्छुक्रमकायम he say:—

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"He it was who went round, the Bright, the Formless, the Sinewless, the Pure, the Sinless Being, the sun, the Mind-controller, the all Pervader, the self born who ordained unto the eternal years the various objects" The plain meaning of the verse is:—

He attains the Lord who is free from grief, free from subtle body, free from smallness, free from dense body, the Purifier not tainted by sin. He creates the objects really and truly, from eternity. He is Wise and Omniscient, the Ruler of all Intelligences, the Best of all and self-dependent.

We fail to see which word in the original means "went round," in this context. Unless the Vedic "sages" were blind, we wonder how they could call the sun "Formless," and "Sinewless." The very first feature of the sun which strikes a reverent observer is his bright, luminous form. Yet we are asked to believe that by the "Formless" "Sinewless" Being is meant the sun.

Again in the Yajur Veda we read :—

न तस्य प्रतिमा अस्ति ॥

"He has no material representation, likeness or image" Can it be predicated of the sun that he has no form, no image. If these verses refer to the sun then Mr. Prabhu's talk about the "rosy and golden hued splendours" of the dawn "revolving round and round the horizon for almost a month" and about the sun bringing deliverance from physical darkness is all beside the mark. Again how will Mr. Prabhu explain the Veda Mantras in which the Supreme Being is spoken of as the creater of the sun and the moon. In the Rig Veda (10, 160, 3) we read :—

सूर्य्याचन्द्रमसौ धाता यथा पूर्वमकल्पयत । दिवं च पृथिवीं चान्तरिक्षमथो स्वः ॥

Just as God created the sun, the earth, the moon, the electricity and the atmosphere in the previous cycles so has He done in the present and so will He do in the future.

Is the sun here spoken of as the creator of the sun (सूर्य) ?

In the very hymn on which Mr. Prabhu bases his conclusions we read :—

हिरण्यगर्भः समवर्तताग्रे भूतस्य जातः पतिरेक आसीत् ।
स दाधार पृथिवीं द्यामुतेमां कस्मै देवाय हविषा विधेम ॥

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In the beginning was *Hiranyagarbha*—the one Lord of the creation. He sustains the sun and the earth. We adore Him—the all Blissful Being."

That यो means the sun is clear from the following taken from the Nirukta.

तिस्रएव देवता इति नैरुक्ता अग्निः पृथिवीस्थानो वायुर्वेन्द्रोवा ऽन्तरिक्षस्थानः सूर्य्यो द्युस्थानः । निरुक्त ७ ॥

Again in the verse अजीजनो हि पवमान सूर्य्यम् इत्यादि (R.V. 9-110-3) the expression अजीजनः clearly means "created."

We would advise Mr. Prabhu to exercise his own judgment, to cease following blindly the western savants, and to study the Vedas with a mind free from pre-conceptions; and then he will come to the conclusion that the scriptures to rescue which from the flames and from desecration thousands of our ancestors voluntarily adopted a life of blessed loneliness and honourable obscurity are not the babblings of primitive Indians less civilized and more poetical than Mr. Prabhu but eternal Divine Revelation. The Veda is the work not of bards whom the sight of the sun filled with wonder and awe and who worshipped the arctic sun because his various positions and aspects puzzled and bewildered them but of the Source of all True knowledge who has vouchsafed to humanity the storehouse of His Wisdom. The Vedas impart true scientific knowlege about the nature and functions of the sun and the planets. We read in the Yajur Veda.

आयङ्गौः पृश्निरक्रमीदसन्मातरं पुरः । पितरं च प्रयन्त्स्वः ॥

(Yajurveda 3, 6.)

This earth with all its waters revolves round the sun and rotates in its own orbit.

And again :—

दिवि सोमो अधिश्रितः ॥

As the moon is illuminated by the sun, so are other planets illuminated by the light of the sun.

आकृष्णेन रजसा वर्तमानो निवेशयन्नमृतं मर्त्यं च । हिरण्ययेन सविता रथेनादेवो याति भुवनानि पश्यन् ॥

(Yajurveda 33, 13.)

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The glorious resplendent sun, which gives light and energy to all the world through rain and solar rays and makes all physical objects visible *attracts all other planets*.

LONGEVITY AND THE SHASTRAS.

It is indeed remarkable that in spite of the fact that almost all modern authors on Science and Philosophy have been enthralled and enslaved by the Theory of Eternal Progression, new researches in science confirm the truth of Vedic teachings which, according to exponents of this theory, were only an imperfect expression of the barbaric spirit struggling to obtain flashes of the truth. In the eternal Veda we read :—

कुर्वन्नेवेह कर्माणि जिजीविषेच्छतं समाः ।
एवं त्वयि नान्यथेतोऽस्ति न कर्म लिप्यते नरे ।।

Performing works even here, *let a man live his alloted hundred years*; thus it is *right* for thee, not otherwise than this; karma will not bind *that* man.

It appears that this was the average duration of life in Ancient India for the entire life of a *dwija* has been divided by Manu into four stages each consisting of 25 years. Our readers will be delighted to learn that those who at the present day investigate into the question of the duration of human life have also arrived at the conclusion that under healthy conditions man should live to be 100. Modern theorists argue like this. Animals, it is calculated, live, on an average, five times as long as they take to reach maturity. There seems to be no reason why the same should not be the case with man. Man matures at about 20. Therefore the duration of his life should be one hundred. Closely connected with the question of the natural duration of life is the problem of death. It is believed by many scientists that induration and ossification are the causes of old age. These processes are due to the excess of lime and other earthly salts that have accumulated within the system. If it be right that old age advances in proportion to the amount of this accumulation, it follows that it is retarded just to the extent that this clogging material is kept out. If the truth of this hypothsis will be established, the trumph of another Vedic principle will be assured because the cause of vegetarianism will gain fresh strength. In fruits and similar foods there is a minimum of this kind of clogging matter and therefore meat eating must gradually

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tend to the acceleration of the degenerative processes which lead to premature old age and a vegetarian and fruitarian diet to their retardation.

WHAT IS THEOSOPHY?

It is as hard to define Theosophy as it is to describe the features of the man in the moon. It is not only difficult to tell what it includes but also to specify what it excludes. It is like a liquid which assumes the shape of the vessel which is filled with it. It may be compared to a liquid in another way also. A liquid escapes when it finds the smallest and the tiniest outlet, so does the term Theosophy resist attempts at a definition which can outlast logical analysis for long. Both the denotation and the connotation of the term are hard to fix. Somebody has aptly called Theosophy the "witches' cauldron" although the expression can afford no satisfaction to one who stickles for exactness of statement. We may remark that the expression "witches' cauldron" conveyed no precise significance even to him who first used it if it be not presumptuous on our part to make such a statement. The following extract from a letter by one Mr. "X" appearing in the columns of our esteemed contemporary of the "*Leader*" will doubtless be read with profit by those who are interested in this logical question.

"The following communication from the brothers of the Theosophical Society will throw a deal of light on the question, 'What is Theosophy.'

"Message which Mr. Sinnett is directed by one of the Brothers writing through Madam Blavatsky to convey to the native members of the Prayag branch of the Theosophical Society."

"The Brothers desire me to inform one and all of you natives that unless a man is prepared to become a thorough Theosophist, that is to do what D. Mavlankara did, give up entirely caste, his old superstitions and show himself a true reformer (especially in the case of child marriage) he will remain simply a member of the Society with no hope whatever of ever hearing from us. The Society, acting in this directly in accordance with our orders, *forces* no one to become a *Theosophist of the second section*. It is left with himself at his choice. It is useless for a member to argue. "I am one of a pure life; I am a teetotaller and an abstainer from all meat and vice; all my aspirations are for good, etc." and be at the same time building by his acts and deeds an impassable barrier in the road between

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himself and us. What have we the disciples of the Arhats of esoteric Buddhism and of Sanggyas to do with the Shastras and orthodox Brahmanism? There are hundreds—thousands of *faqirs, sanyasis* and *sadhus* leading the most pure lives and yet being as they are on the path of *error*, never having had an opportunity to meet, see or even hear of us. Their forefathers have driven the followers of the only true philosophy upon earth away from India, and now it is not for the latter to come to them but for them to come to us if they want us. Which of them is ready to become a Buddhist, a Nastika as they call us? None. Those who have believed and followed us have had their reward. Mr. Sinnett and Mr. Hume are exceptions. Their beliefs are no barriers to us, for they have none. They may have had influences around them, bad magnetic emanations, the result of drink society, promiscuous physical associations (resulting even from shaking hands with impure men), but all this is physical and material impediment which with a little effort we could counteract and even clear away without much detriment to ourselves. Not so with the magnetic and invisible results proceeding from erroneous and sincere beliefs.

"*Faith in the gods and God and other superstitions attracts* millions of foreign influences, living entities and powerful agents around them with which we would have to use more than ordinary exercise of power to drive them away. We do not choose to do so. We do not find it either necessary or profitable to lose our time, waging war to the unprogressed planetaries who delight in personating gods and sometimes well-known characters who have lived on earth. There are Dhyan Chohans and Chohans of Darkness, not what they terms *devils* but imperfect intelligences who have never been on this or any other earth or sphere, no more than the Dhyan Chohans have, and who will never belong to the Children of the Universe, the pure planetary intelligences who preside at every Manwantra while the Dark Chohans preside at the Pralayas."

Mr. X says that the letter still exists in the original. Comments on this are superfluous.

THE MUSLIM UNIVERSITY AND ISLAMIC CULTURE.

Great enthusiasm has been roused by the Muslim University. It is alleged that the university will bring about a renaissance of Muslim culture. Money has been collected from the masses of the

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Muslim community by preaching to them that this university will help in the revival of Muslim culture and will give an impetus to Arabic learning. If a seat of Muslim Learning could be created, we would be immensely delighted. So long as each religious community has not among its leaders men learned in the scriptures, creedal differences cannot be discussed with a view to adjustment. Bigotry is the handmaiden of ignorance and the foe of true learning. If Mohammadans followed the mighty prophet Mohammad, they would be more pious, more truthful, more tolerant. less bigoted, and less jealous of the legitimate rights of other communities. The grabbing maleficent spirit which presides over Mahammadan political activities in these days and which prompts them to seek cummunal aggrandisement at the expense of their Hindu brethern would vanish forthwith, if genuine Islamic culture were revived. No one who has read the Alcoran carefully will join issue with us on this point. But the spirit of Mohammad is departing from India and we have our doubts as to the possibility of the proposed university being conducted in the right Islamic spirit. Fancy a person like the Agha Khan who earns his livelihood by fettering the intellect and enchaining the conscience of his fellow beings, claiming and obtaining the leadership of a community whose Master denounced man—worship in unmeasured language. Shades of Mohomet! Could such a thing have been possible if the spirit of Islam had not died. Our questions are plain. Let Mohamodan leaders answer. Is it or is it not a fact that the Agha Khan gives himself out to be an incarnation of Vishnu? Does he or does he not claim infallibility? Does he or does he not claim heavy dues from his disciples who have surrendered to him their intellect, their will, and their conscience? Are all these practices in accordance with the teachings of the Alcoran or opposed to them?. If they are opposed to them, why do the Moslems acknowledge a person as their leader who lives upon money earned by transgressing the teachings of the Prophet. Why has the Muslim Press entered into a conspiracy of silence with regard to this matter? Is it because the Agha Khan is rich beyond the dreams of avarice? How can a university the presiding spirit of which is such a man be expected to foster the spirit of true learning and of intellectual freedom. People have begun to murmur. An enlightened Mohommadan gentleman writing to the "*Leader*" says that the Muslim Public is not being taken into confidence in regard to the constitution of the proposed university. Did the Mohommadan public expect any better? Sir Agha Khan cannot shake off autocra-

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tic habits which he has inherited and which are essentral to his calling at the bidding of Moslems for whatever he may be, he is not a follower of Mohomet, the great apostle of democracy and of brotherhood. Papacy and claims of infallibility ill accord with democracy.

Again the antecedents of the Aligarh party do not seem to us to be quite re-assuring in regard to a desire to foster oriental learning. The *Aligarh Institute Gazette* wrote in its issue of November 27th 1880.

"We shall consider the literatures of Arabic and Persian, leaving out Sanskrit of which we know very little. The Arabic and Persian literatures *mostly* consist of absurdities, or treat of subjects of an amorous character, or are full of filthy stories and tales, or of panegyrics on kings and courtiers, or of such rythmical and balanced sentences as to the ears are sweet but convey no meaning to the mind. They can exert no salutary influence on the minds or morals of a people. They can not develop any of the natural faculties of man. Their reader knows from the very beginning that what he is reading is all false and poetical exaggeration and metaphor; not a word of that consequently makes any impression on his mind. These literatures are so hopelessly mixed up with error that the reader cannot distinguish it from truth. There are hundreds of books in Persian and Arabic which profess to give accounts of authors, poets and kings. There are stories of loves, there are praises of their person and character. Let any one read these accounts and tell what were the true condition and disposition of these kings, poets, and authors, or what were the features, the temper, the manners and deportment of those beloved. You will find in them no such natural beauty or natural facts and their description as can make any impression on one's mind. So to spread the knowledge of such literatures can do us no good, but, on the contrary, can do us great harm, inasmuch as it is calculated to take us to those regions of darkness in which we had been lying for so many centuries."

(Translation by the Indian Association Lahore.)

The Italics are ours. The leaders may have changed their views since that day. Let the Mohommadan public closely scrutinise the record of the Aligarh College with regard to oriental studies and insistence on *Nimaz*. As outsiders we are not in a position to offer an

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opinion one way or the other. We should be glad to learn that our apprehensions are groundless. We have, however, thought it our duty to give expression to them.

THE MODERN PHILOSOPHY OF INDIA.

(Mrs. Ella Wheeler Wilcox, the poetess of international reputation, whose works are selling by the thousand in the English speaking world, writes an article under the above heading in the "*Evening journal*" of New York. The article deals with the Arya Samaj in a most generous spirit. Says the gifted lady:—

"We have all heard and read much of the ancient religions of India. It is the land of the great Vedas, those remarkable works, old 3000 B. C. and containing not only religious ideals for a perfect life, but also facts which all the sciences have since proved true. Electricity, radium, electrons, airships—all seemed to be known to the seers who formulated the Vedas. It is something of a shock to one who has read the Vedas (even though he knows of the decadence of India) to find in that land a score of conflicting creeds, the awful ignorance of woman, the unutterable evils of child marriage and enforced widowhood, and the prevailing worship among the masses of animals and phallic emblems. These conditions with caste prejudices, which divide India into numberless sects, have plunged the once great land into an abyss of superstitions and degeneracy impossible to understand, until seen The beautiful ethics of the Vedas are utterly misrepresented by the most powerful of all the sects, the Brahmins, who claim to illustrate and teach them; yet who in their temples, display those emblems and animals as objects of worship, against which the Vedas plainly protest. Buddha who gave his whole life effort, 500 B. C. to reviving the beautiful philosophy, and who left the world a religion almost identical in its principles with that which Christ taught later, is to-day worshipped only in name in India by millions of people. For this noble creed they accept the interpretation of priests, and follow the useless forms and mechanical ceremonies laid down for them—forms and ceremonies devoid of all spirit which was infused into a decadent religion by the great and divine teacher. As a result of these debased conditions, there has arisen a young school of materialists in India—a school which denies everything spiritual and believes in nothing save human achievement that most petty and trivial of things. But now comes Light on the Path, in the organization known as Arya

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Samaj, a society composed of some of the most virile and brilliant young men, and mature men, of modern India. The Arya Samaj, movement is a very recent movement, the first Samaj having been established in Bombay in 1875 A. D. but it preaches an ancient faith. Swami Dayanand the revered founder of the Arya Samaj, never claimed credit for teaching a single new doctrine; in fact he was ever reminding his hearers that the object that he had set before himself and the Arya Samaj was to resusciate the religion of the old Aryas that had been taught to them in the Vedas. The Arya Samaj thus is a new movement; but believes in and preaches the ancient Vedic religion which it is the from this standpoint, an Arya Samajist will repudiate the suggestion that his religion is a variety of what is known as Hinduism. He maintains that what now passes current as Hinduism is but a corrupt form of the ancient Vedic religion which it is the supreme function of the Arya Samaj to set forth in its primitive purity."

After giving a long quotation from a paper by our esteemed brother Professor Diwan Chand M. A, she continues :—

"According to the Arya Samaj man's highest aim should be true spiritual self-seeking. This is somewhat different from mere material self-seeking beyond the grave, the company of our dead ones and saints. The highest ideal of the Arya is Mukti, freedom from sin, the inward redemption of the spirit. The task is arduous and requires stern discipline of the spirit. One of the cardinal points of faith is that this inward redemption of the spirit, this sin lessness, this true spiritual self seeking can be attained only by self effort. The Law of Karma holds sway in the moral as well as the physical world. To be strong and healthy in body, I must myself assimilate and grow. No other man's stomach can do it for me. Again I must myself throw away the worthless matter. No other man's excretory system can do it for me. Others can change conditions, further than this the task is mine only. Similarly it is not allowed that any man come between us and our "proper business." According to the Arya Samaj our virtue and vice are our inalienable property. No one's virtue can save me. No one's vice can damn me. The Arya Samaj denies that there can be anything like vicarious atonement or salvation through a mediator. To realize the ideal we must depend upon our own effort. What direction should that effort take? The Arya Samaj prescribes a discipline for

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the individual. In the first place we must be in daily communion with God. The company of the holy sanctifies us. The performance of Sandhya, morning and evening, is the first duty of an Arya Samajist. I cannot here give an exposition of the Sandhya Mantras. I can only say that the Sandhya begins with a general prayer for prosperous life-prosperous not in the narrow materialistic sense. Further on the worshipper prays for healthy and strong constitution, vigorous intellect, purity of heart and a long active well-spent life. The worshipper meditates upon the nature of the Brahman and finally ends with a prayer that he may be able to surrender himself into the hands of the Lord. The second duty of an Arya is the performance of Havan, which besides ministering to the spiritual needs of the sacrificer, also improves hygienic conditions of life. Other daily duties are reverence for elders, kindness to lower animals, hospitality to strangers, considerate treatment of the waifs and strays. It is interesting to know that all members of the new sect are deeply concerned in freeing Indian woman from the evils of child marriage and in giving widow the privilege of remarriage. The Arya Samaj teaches that the human soul has alway been in existence; its life is beginningless and endless. It does not come into being with this birth nor does it dissolve with the dissolution or disintegration of its present bodily frame. Our present life is but a span; it is a meeting place of two immensities, an infinitesimal fraction of our total life. The soul finds a temporal manifestation; but it is not the child of time; it "hath for ever.

And it believes in self-development, character-building and usefulness and unselfishness as preparations for lives to come. It is in India the wholesome antidote to orthodox Brahmanism and degenerate Budhism which New Thought is in America to old fashioned orthodox Christianity with its gloom and terrors. May it spread and prosper in India as New thought prospers here."

Pandlt Lekh Ram, the Aryan Martyr, spoke the bare truth when he remarked on one occasion. "The Vedic Religion will spread with rapidity proportionate to the enlightenment of the nation to which it is preached."

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The Gurukula Samachar.

Motto I:—By the force of *Brahmacharya* alone have sages conquered death.—*The Veda.*

Motto II:—The welfare of society and the justice of its arrangements are, at bottom, dependent on the character of its members..... .....There is no political alchemy by which you can get golden conduct out of leaden instincts.—*Herbert Spencer.*

—o—

The Season.

The season continues to be healthy and pleasant. As soon as the temperate climate begins to shade off into heat, there is a welcome shower of rain. There is a strange coincidence which we commend to the attention of Mr. Stead and others who may be interested in the subject. There was a heavy downpour in the Gurukula on the King's birthday, there was another on His Majesty's Coronation Day. Apropos of that auspicious day, we may remark that all the departments of the Gurukula were closed and a general holiday was observed. Even the poor hardworked clerks of the office who have to work double tide on account of arrears and do not get even customary holidays blessed their King for the office was also closed. The clerks in the excess of joy forgot who they were and along with some others of their class challenged the Brahmcharies to a cricket match, The Brahmcharis of the 2nd team of the school joyfully accepted the challenge and the result was that the poor quill—drivers sustained a crushing defeat which certainly did not tend to lighten their worries. The Brahmcharis of the School Department, superlated at the victory they had gained on the Founder's Day. had another trial of strength with our college men! But alas! The goddess of fortune is fickle and bestows her favours whimsicaly. This time the little players though they did their best had the mortification to learn practically that chance was not the sole determining factor in human affairs. They lost the match, but not courage and hope. They hope to win again next time. Who can say, unless he scorns history and has a bad memory, that they are hoping against hope.

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Some more Distinguished Visitors.

Lala Jowala Prasad, B. A., LL. B., Secretary Arya Samaj Cawnpore and Sirdar Vichittra Singh Sessions Judge Faridcot State paid a visit to the Gurukula some days back. They were both very much pleased with what they saw and recorded very favourable opinions in the Log book.

The Health of the Brahmcharis.

The general health of the institution is distinctly good. Dr. Sukhdeva is doing his best to fight measles and has all but slain the enemy.

The Sahitya Parisad.

The Sahitya Parisad is very active in these days. Not only are ordinary meetings held regularly but, what is extraordinary, even extraordinary meetings have to be called. In one such meeting Professor Balkishen M. A., delivered a speech on "Machinery." He advocated the wholesale adoption of machinery and refused to acknowledge that the picture had another side. A spirited discussion followed. His critics laid stress on the point that the excessive development of machinery increased un-employment, interfered with the freedom of locomotion of the working classes, accentuated the evil of the unequal distribution of wealth by concentrating wealth in the hands of a few capitalists and thus tended to make the rich richer and the poor poorer. Statistics were produced by both sides. While summing up the speaker asked his hearers to possess their souls in patience and trust to time and further increase of machinery for the solution of the difficulties suggested by his critics.

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